STOTRA KAVACHA (SHIELD OF PRAYERS)

Stutis / Kavachas, Ashtottaras, Trishati and Sahasranamaas based on the Series of Essence of Puranas published on kamakoti.org

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PREFACE

A Series of 'Essence of Puranas' in English was edited and condensed for the benefit of readers desirous of viewing the gist of the age-old Puranas. Kanchi Kamakoti Peetham, established centuries ago, rendered unique service in carrying forward the Hindu Thought and publicised the series of the Essence of Puranas on its Website kamakoti.org/news in the Articles Section.

HH Shri Vijayendra Saraswati of the Kamakoti Peetham in Kanchi, who provided inspiration to consise and translate the Puranas into English, directed that a complilation of STOTRA KAVACHA be brought out by culling out salient 'Stotras, Kavachas, Ashtottaras and Sahasranamas' as appeared in the above Purana Series; besides transliterating the originals from Sanskrit into English, the meanings of most of the Stotras etc. were invariably translated into English. A fairly comprehensive and REVISED compilation of such Stutis is being attempted now.

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STOTRAS / KAVACHAS, ASHTOTTARAS AND SAHASRANAMAAS

I) Stutis and Kavachas

VISHNU- PARA STUTIS

DEVI-PARA STUTIS

Other Stutis and Vidhanas

Sandhyavandana Vidhana

II) **Ashtottaras**

III) Sahasranamaas and Trishati

OM TATSAT

STOTRA KAVACHA (SHIELD OF PRAYERS)
[Stutis / Kavachaas, Ashtottaraas and Sahasranaamaas from the Series of Essence of Puranas]

Shuklaambara dharam Vishnum Shashivarnam Chaturbhujam,
Prasanna vadanam dhyaayey Sarva Vighnopata shantaye/

SHIVA- PARA STUTIS

Ganesha Kavacha

Samsaara mohanasyasya Kavachasya Prajapatih,
Rishirscchhandascha Brihati Devo Lambodarah Swyam/
Dharmaartha kaama moksheshu viniyogah Prakirtitah/
Sarve -shaam kavachaanaam cha saarabhutamidam Muney,
Om Gam Hum Shri Ganeshaya swaahaa mey paatu mastakam,
Dwatrimshadaksharo Mantro mey sadaavatu/
Om Hreem Kleem Shreem Gamiti cha Satatam paatu lochanam,
Taalukam paatu Vighneshah Satatam Dharani taley/
Om Hreem Shreem Kleemiti cha satatam paatu naasikaam/
Om Gaim Gam Shoorpakarnaaya Swaaha paatwadharam mama,
Dantaani taalukaam jihwaam paatu mey shodashaaksharah/
Om Lam Shreem Lambodaraayeti swaahaa gandam sadaavatu,
Om Kleem Hreem Vighnanaashaaya swaah karnam sadaavatu/
Om Shreem Gam Gajaananaayeti swaahaa skandham sadaavatu,
Om Hreem Vinaayaketi swaaha pushtam sadaavatu/
Om Kleem Hreemiti Kankaalam paatu Vakshahsthalamscha gam,
Karow Paadow sadaa paatu Sarvaangam Vighna nighnakrit/
Praachyam Lambodaram paatu Aagneyyaam Vighna naayakah,
Dakshiney paatu Vighnesho naairrutyaam paatu Gajaananah/
Paschimey Parvati putro Vaayavyaam Shankaraatmajah,
Krishnashyaamshaschottarey cha Pari purnatamasya cha/
Eshaanmekadantascha Herambah paatu chordhvatah,
Adho Ganaadhipaha paatu Sarva pujacha Sarvatah/
Swapney Jaagaaney chaiva paatu maam Yoginaam Guruh/
Iti tey kathitam Vatsa Sarvamantrougha Vigraham,
Samsaara mohanam naama Kavacham Paramaadhbhutam,
Shri Krishnena puraa dattham Golokey Raasamandaley,
Vrindaavaney vinitaaya Mahyam Dinakaratmja/
Mayaadattam cha tubhyam cha yasmai kasmai na daasyasi,
Param Varam Sarva Pujyam Sarva sankata taaranam/
Gurumabhyarchya vidhivat Kavacham Dhaarayetu yah,
Kanthevaa dakshiney baahow sopi Vishnurnasamshayah/
Ashwamedha sahasraani Vaajapeya shataanicha,
Shatalaksha Prajastopi na Mantrah Siddhi daayakah/

(This ‘Samsaara Mohana Kavacha’s Prajapati is Rishi, Brihati is the Chhanda, Swayam Lambodara Ganesha is Devata; Dharma, Artha, Kaama and Moksha is the ‘Viniyoga’; this entire Kavacha is of great essence: Let the Mantra *Om gam hum Shri Ganeshaaya swaaha* safeguard my head; the Dwadashokshara Mantra save my forehead; let *Om Hreem Kleem Shreem Gam* protect my netras / eyes; may Vighnesha protect my ear lobes; let the Mantra *Om Hreem Shreem Kleem* protect my nose; let the Mantra *Goum Gam Shurpaanyaya Swaha* guard my lips and tongue; let the Mantra *Om Lam Shreem Lambodaraaya Swaaha* secure my cheeks; may the Mantra *Om Kleem Hreem Vighna naashaaya swaaha* keep my ears safe; let *Om Shreem Gam Gajaananaaya swaahaa* secure my shoulders; may the Mantra *Om Hreem Vinaayakaaya swaaha* guard the rear part of my body; let *Om Kleem Hreem* protect my ‘kamkaal’/ skeleton and the Mantra *Gam* save my chest. Let Vighna-nihanta provide safety to my hands, feet and the entire body! May Lambodara save my Eastern side, Vighnanayaka the Agneya side, Vighnesha the Southern side, Gajaanana the Nirruti side, Parvati putra the West, Shankaraatmaja the Vaayavya side, Shri Krishna the North, Ekadanta the Ishaana kona, Heramba the Urthwa bhaga / skyward, and Ganaadhipa the ‘Adhobhaga’ the underground. May the ‘Yogi Guru’ protect me while asleep or awake. This is how I explained the whole ‘Samsara Mohana naama Kavacha’to you Suryanandana Shaneswara. This Kavacha was bestowed to me when I attended the ‘raasa leela’ convention at Goloka and this should be divulged to one and all. If a person wears the Kavacha after Guru Puja, it shall indeed safeguard him or her and bestow the boons of performing thousand Ashwamedha Yagnas and thousand Vaajapeya Yagnaas. The Siddhi of this Kavacha is attainable after hundred lakh japas of it.)
[Essence of Brahma Vaivarta Purana]

Ganesha Ashta Namavali by Vishnu

Ganeshamekadantam cha Herambam Vighna nayakam,
Lambodaram Shurpakarnam Gaja Vaktram Guhaagrajam/
Naamaashtartham cha Putrasya Shrunu Maata Haripriye,
Stotraanaam saarabhutam cha Sarva Vighna haram param/
Jnaanaartha vaachako gascha nascha nirvaana vaachakah,
Tayoreesham param Brahma Ganesham pranamaamyaham/
Ekashabdah pradhaanaartho dantascha Balavaachakah,
Balam pradhaanam sarvasmaadeka dantam namaamyaham/
Deenaartha vaachako hescha rambah palaka vaachakah,
paripaalakam deenaanaam Herambah pranamaamyaham/
Vipattha vaachako vighno Nayakah khandanaartha- kakah,
Vipat khandana kaarakah namaami Vighnanaayakam/
Vishnudatthaai scha naivedyairyasya Lambodaram puraa,
Pitraa datthaischa vividhairvandey Lambodaram cha tam/
Surpakaarou cha yatkarnaam Vighnavaarana kaaranow,
Sampadyow Jnaana rupow cha Surpakarnam namaamyaham/
Vishnu prasaada pushpam cha yanmurdhni Munidattakam,
yad Gajendra vaktra yuktam Gaja vaktram namaamyaham/
Guhasyaagrey cha jaatoyamaavirbhuto Haraalaye,

Vande Guhaagrajam Devam Sarvadevaagra pujitam/
Yetanmaashtakam Durgey Namaabhih samyuktam param,
Putrasya pasya Vedey cha tadaa kopam thathaa kuru/
Yetanmaashtakam Stotram naanaartha samyutam shubham,
Trisandhyam yah pathennithyam sa sukhee sarvato jayee/
Tato Vighnaam palaayantey vaina teyaad yathoragah,
Ganeswaraprasaadena mahajnaani bhaved dhruvam/
Putraarthi labhatey putram Bhaaryaarthi vipulam striam,
Maha jadam Kaveendrascha vidyaa vaancham bhaved dhruvam/

(Mother Parvati! your son has eight names viz. Ganesha, Ekadanta, Heramba, Vighnanayaka, Lambodara, Shurpakarna, Gajavaktra, and Guhaagraja. Please listen to the meanings of these names; this Great Stotra is the essence of several Stotras and is the demolisher of all kinds of obstacles. In the word Ganesha, the letter 'Ga' is 'Jnaanaartha vaachaka' and 'na' is 'nirvaana vaachaka'; the letters 'Ga', 'na' and 'Isha' together denote the 'Isha' or the Supreme of 'Ganas'; thus one should say: I greet Ganesha. In the word Eka dantha, Eka is pradhaanaarthak and Danta is Bala vaachaka; thus it is said: I salute Eka danta. In the word Heramba, 'Hey'is Deenaartha vaachaka and 'ramba' is paalana vaachaka and the total meaning would be the Administrator of Deenaas or the Needy who seek asylum. In the word 'Vighna naayaka', Vighna is vipatti vachaka and naayaka is khandanaarthak vachaka, meaning thereby Ganesha is the demolisher of hindrances. Lamba + Udara or Ganesha has an Extended Tummy as he is fond of consuming large quantities of Savouries and sweets; I adore 'Lambodara'! My salutations to you, 'Surpakarna'! with surpaakara/Vikrita/ strained + Karna or ears. 'Gajavaktra' or Elephant faced Deva, my prostrations to you! 'Guhaagraja' or the elder brother of Guha Deva / Skanda; I pay my reverences to you! Devi Parvati! Kindly listen to the Sacred Eight Names of Ganesha and bear with me before getting angry, if need be. Those who recite these names during the three Sandhya timings with sincerity and devotion would always be happy and victorious, from whom any kind of obstacles run away like snakes approaching Garuda. By the great grace of Ganeswara, those who have no children would be blessed with children, those who have no wives would have them too and those who have the least intelligence would flourish as Vidwans and Poets.
[Essence of Brahma Vaivarta Purana]

Shiva Kavacha and Shiva Mantra Raja

SANSAARA PAAVANASYAYA KAVACHAYA PRAJAPATHIH,
RISHISCHHANDASCHA GAYATRI DEVOHAH CHA MAHESWARA,
DHARMAARTHA KAAMAMOKSHESHU VINIYOGAH PRAKIRTITA/
PANCHALAKSHA JAPEYNAIVA SHIDDHIDAM KAVACHAM BHAVET/
YO BHAVET SIDDHAKAVACHO MAMA TULYO BHAVED BHUVI,
TEJASA SIDDHI YOGENA TAPASAA VIKRAMENACHA/
SHAMBHURMEY MASTAKAM PAATU MUKHAM PAATU MAHESHWARAH,
DANTAPANKTIM CHA NEELAKANTHOPYADHARESHTHUM HARAH SWAYAM/
KANTHAM PAATU CHANDRACHOODAH SKANDHOU VRISHVAAHANAH,
VAKSHASTHALAM NEELAKANTHAH PAATU PRUSHTHAM DIGAMBARAH/

*SARVAANGAM PAATU VISHVESHAH SARVADIKSHU CHA SARVADAA,
SWAPNEY JAAGARANEY CHAIVA STHANURMEY PAATU SANTATAM/
ITI TEY KATHITAM BAANA KAVACHAM PARAMAADBHUTAM,
YASMAI KASMAI NA DAATAVYAM GOPANEEYAM PRAYATNATAH/
YAT PHALAM SARVA TEERTHAANAAM SNAANENA LABHATEY NARAH,
TAT PHALAM LABHATEY NUNAM KAVACHASWAIVA DHAARANAAT/
IDAM KAVACHAMAJNAATWA BHJENMAAM YAH SUMANDADHIH,
SHATA LAKSHA PRAJASTOPI NA MANTRAH SIDDHIDAAYIKAH/*

(To this Samsaara paavana Shiva Kavacha has Prajapati as Rishi, Gayatri Chhanda and Maheswara as Devataa. Its Viniyoga or usage is to secure Dharma, Artha, Kaama and Moksha: *Om asyashri Samsaara paavana naamadheyasya Shiva Kavachasya Prajaapatirrishi Gayatri cchando Maheswaro Devataa Dharaartha Kaama moksha siddhow Viniyogah*. The effectiveness of the Kavacha is subject to its recitation by five lakhs and its Siddhi bestows great body-glow, Siddhi yoga and 'Bala Parakrama' or Strength and Gallantry equalling none on Earth. The meaning of the Kavacha states: May Shambhu protect my head and Maheswara my face. May Nilakantha shield my teeth and Hara Deva my lips; Chandrachuda my throat and Vrishabha vaahana my shoulders; Nilakantha my chest and Digambara my rear portion; may Vishvesha shield all my limbs from all directions; may Shtaanu Deva defend me always while I sleep or am woken up. Maha Deva told Baanaasura that this Invaluable Kavacha ought not to be taught to every body without discretion and in fact try to keep it confidential. Those who wear this Kavacha yield the fruits of Titha Yatras instantly. Even a dull person would become agile and active.

The following **Kalpa Vriksha Mantra Raja** was handed over to posterity as follows:

OM NAMO MAHAA DEVAAYA NAMAH, OM NAMASSIVAAYA!
*VANDEY SURAANAAM SAARAMCHA SURESHAM NEELALOHITAM,
YOGEESWARAM YOGABEEJAM YOGINAAM CHA SUROORGURUM/
JANAANANDAM JNAANARUPAM JNAANABEEJAM SANAATANAM,
TAPASAAM PHALADAATAARAM DAATAARAM SARVASAMPADAAM/
TAPORUPAM TAPOBEEJAM TAPODHANADHANAM VARAM,
VARAM VARENYAM VARADAMEEDYAM SIDDHAGANAIRVAREYH/
KAARANAM BHUKTI MUKTEENAM NARAKAARNAVA TAARANAM,
ASHUTOSHAM PRASANNAASYAM KARUNAAGARA SAAGARAM/
HIMACHANDANA KUNDENDU KUMUDAAMBHOJA SAMNIBHAM,
BRAHMAJYOTIH SWARUPAMCHA BHAKTAANUGRAHA VIGRAHAM/
VISHAYAANAM VIBHEDENA VIBHRAANTAM BAHURUPAKAM,
JALARUPAM AGNIRUPAMAAKAASHA RUPAMEESWARAM/
VAAYURUPAM CHANDRARUPAM SUTYARUPAM MAHATPRABHUM,
AATMANAH SWAPADAM DAANTUM SAMARTHAMAVA LEELAYAA/
BHAKTA JEEVANAMEESHAM CHA BHAKTAANUGRAHAKAATARAM,
VEDAA NA SHAKTAA YAM STOTUM KIMAHAM STOUMI TAM PRABHUM/
APARICCHHINNA MEESHAANAMAHO VAANGMANASOH PARAM,
VYAAGHRA CHARMAAMBARADHARAM VRISHAMASTHAM DIGAMBARAM/*

TRISHULA PATTISHAADHARAM SASMITAM CHANDRASEKHARAM/
ITYUKTWAA STAVARAAJENA NITYAM BAANAH SAMYUTAH,
PRAANAMACCHAMKARAM BHAVATYAA DURVAASHAASCHA MUNEESWARAH/

(I salute Bhagavan Shiva, Mahadeva, Suresha and Neela lohita! who is the quintessence of all 'Tatwaas'; the Chief of all Devatas; the embodiment of Yoga as its germinator and its Master; the personification of 'Jnaana'as Jnaana Swarupa, Jnaana beeja, and Jnaana Pradaata; the Supreme Being of Tapasya, its root, ramifications and phala / the end result; the Fund of Prosperity, Boons and Benefits to Siddhaganas; the Desire, Sadhana / Facility and Destination of Moksha; the highest Form of Brahma Jyoti; the manifestations of Primary Elements like Prithvi, Water , Radiance, Air, and Sky as also the Sun and the Moon; the highest image of Bhakti and its applications; the Magnificent Form unaffected by Desha, Kaala and Vastu ie. Place, Time and Material; that Parameswara beyond recognition of thought, speech and action; and the Digambara Rupa, the Bull-rider, Trishula Dhaari and Chandra Shekhara. That's how Baanasura saluted Bhagavan Shiva by reciting the above 'Stavaraja'or the Hymn of Eulogy and bending his head down the reverential feet of Shankara with humility and dedication. And so did Maha Muni Durwasa too.) Those who recite the above 'Stotra Raja'even for a month with devotion and sincerity every morning would be cured of long standing diseases, imprisonments, childlessness, poverty, and any kind of difficulty in life by the mere lifting of Bhagavan's Trishula!
[Essence of Brahma Vaivarta Purana]

Shiva Stuti by Devas

Namo bhavaaya Shravaya Rudraaya Varadaayacha,
Pashuunaam Pataye Nityam ugra -ayacha Kapardiney/
(Our reverences to you the Creator and Preserver of Srishti; the Annihilator of the Universe; the life-line of all the Beings; the provider of welfare to 'Pranis'; Ugra or the seniormost among the Ekadasha Rudras and 'Jatajuta dhari'!)
Mahadevaya Bheemaaya Triyambakaya cha Shaantaye,
Ishaanaaya Bhayaghnaaya namaswandhaka ghatiney/
(The Supreme of Devas, the awesome, Trinetraya/ the Three Eyed Deity - the Junior most of Eleven Rudras; the Embodiment of Peace, The highest Administrator, the Destroyer of Terror and the Exterminator of Andhakaasura);
Neelagreevaya Bhimaya Vedhasey Vedhataastutey,
Kumara Shatru nighnaaya Kumaara janakaayacha
(The blue-necked; the frightener, Brahma Swarupa, the Praised one by every body, the destroyer of the Enemies of Kartikeya, and the illustrious father of Kumara)
Vilohitaaya Dhumraaya Varaaya Krathanaaya cha,
Nityam neela shikhandaaya Shuliney Divyashaayiney/
(The Red and Ash-coloured, the Protector of the Universe, the Maker of Pralaya, the unique one with blue course-hair, the carrier of Trishula, the one immersed in Celestial Nidra)
Uragaaya Trinetraaya Hiranyavasu -retasey,
Achintyaambikaa Bhartrey Sarva devaastutaayacha/

(Sarvadhaari, the Three-Eyed Bhagavaan, the ultimate of gold and opulence, the inconceivable, the husband of Ambika, who is eulogized by all Devas)
Budhadhwajaaya Mundaaya Jatiney Brahma -chariney,
Tapyamaanaaya sasiley Brhahmanyaajitaayacha/
(The one with hoisted Bull-flag , Munda dhaari, Jataadhaari, Brahmachari, he who meditates inside water bodies, the devotee of Brahmanas, and the invincible);
Vishwatmaney Vishwasrujey Vishwama -avruttya tishthatey,
Namostu Divya rupaaya Prabhavey Divyashambhavey/
(The Supreme Soul of the Universe, the Super Creator, the All-Pervading Authority, the Highest Form of Sanctity, the Most Capable, and the Epitome of Auspiciousness)
Abhigamyaya Kaamyaaya Stutayaacharya Sarvadaa,
Bhakta -anukampiney Nityam dishatey yanmanogatam/
(Our salutations to the Ultimate Haven and Refuge, the Most Charming, the most extolled, the Unique source of Kindness and the bestower of desires).
[Essence of Matsya Puarana]

Shiva Stuti by Rati Devi

Namah Shivaayaastu Niraamayaaya, Namah Shivavaayastu Manomayaya/
Namah Shivaayaastu Suraarchitaaya, Tubhyam Sadaa Bhakta Kripaaparaaya/
Namo Bhavaayaastu Bhavodbhavaaya, Namostu tey Dhwasta mano bhavaaya/
Namostutey goodha mahaa vrataaya, Namostu Maaya Gahanaashrayaya/
Namostu Sharvaaya Namah Shivaaya, Namostu Siddhaaya Puraatanaaya/
Namostu Kaalaaya Namah Kalaaya, Namostutey Jnaana vara prasaadaaya/
Namostutey Kaalakalatigaaya, Namo Nisargaamala bhushanaaya/
Namostvameyaandhaka mardakaaya, Namah Sharanyaaya Namo gunaaya/
Namostutey Bheemaganaanugaaya, Namostu Nanaa bhuvanenakartrey/
Sarvaavasaaneyhyavi naasha netrey, Namostu Naanaa Jagatey Vidhhaatrey/
Namostu tey Chitra phala Prayoktrey, Namostu Bhaktaabhim pradaatrey/
Namah sadaa teybhava sanga hatrey/
Ananta rupaaya sadaiva tubhyamasya kopaaya namostu tubhyam/
Shashaanka chihnaaya sadaiva tubhya mameya maanaaya namah stutaaya/
Vrishendrayaanaaya Puraantakaaya, Namah prasiddhaaya Mahoushadhaaya/
Namostu Bhaktyaabhimata pradaaya, Namostu Sarvaarti haraaya tubhyam/
Charaachara vichaaravarya maachaaryamutprekshita bhutasargam/
Twaamindu moulim sharanam prapanna, Priyaaprameyam mahataam Mahesham/
Prayacchamey kaamayashah samruddhim, Punah Prabho jeevatu Kamadevah/
Priyam binaa twaam Priya jeeviteshu, Twattoparah ko bhuvaneshwahaasti/
Prabhuh Priyaayaah prasavah priyaanaam, Praneetaparyaaya paraparaarthah/
Twameyvameko Bhuvanasyanaatho Dayaalurnmeelita bhakabheetih/

(Parama Shiva! My salutations to you; you are the Spotless; the mental reflection of all the Beings; worshipped by all the Devas always; the epitome of kindness to the devotees; the Supreme Creator of the World; you burnt up Kamadeva, my husband and my deferential apologies to you for the diturbance caused when you were in a confidential Vrata. Kindly accept my devotion since you do protect those and who take refuge as they

become victims of the forests of 'Maya'; You are the Punisher as well as the Provider of Propitiousness; the Kala Swarupa /Appraiser of Time as also of Achievements since you are the Supreme Gyani / with the knowledge of those who transgress limits of time; You are the Form of Nature and the Wearer of Sacred and Untainted Ornaments; You possess spontaneous Might and destroy Evil Forces like Andhakaraasura; the Nirguna devoid of features and the point of ultimate refuge; You are the Creator of several Worlds and the Scripter of many Universes; the bestower of multiple benefits, the patented destroyer at the time of Pralayas as also the saviour of a few Beings at such extreme situations; the Enjoyer of the due 'Yagnaphala' which is liberally distributed to devotees; the demolisher of worldly desires; you possess myriad forms but your anger is unbridled; you are the coolness of Moon, the Symbol of self-esteem , the eulogy to all, the carrier of Nandi, the obliterator of Tripuras, the Source of 'Aushadhis'/ medicines, the donor of desires, the remover of all difficulties, the Ultimate Regulator of 'Achaaras'/ 'Vichaaras'- traditions and customs; The 'Acharya'or the Unique Guide to the Moving and Immobile Object; The Over Seer of the entire Srishti; the Provider of Coolness and radiance to the Moon of his head; the Unparalelled Personification of Pure Love, Maheshwara! do kindly bestow everlasting fame and name to my husband Kama Deva with which he would get back to life; You are the one and only Saviour who could bring blossoms to his ashes; who else in the Universe could be competent to get my husband back to Life!).
[Essence of Matsya Purana]

Shiva Stotra by Devas

Namastubhyum Virupaksha Namestey Divyachakshusey/
Namah Pinaaka hastaaya Vajrahastaaya dhanviney/
Namah trishula hastaaya Dandahastaaya Dhurjatey,
Namastrailokya naathaaya Bhutagraama shareeriney/
Namah Suraari hantrey cha Somaagnya kaaryagnya chakshushey,
Brahmaney chaiva Rudraaya Namastey Vishnu –rupeney/
Brahmaney Vedarupaaya Namastey Deva rupiney,
Saamkhya yogaaya Bhutaanaam Namastey Shaambhavaaya tey/
Manmathaayaanga vinaashaaya Namah Kaalakshayankara,
Ramhasey Deva Devaaya Namastey Vasuretasey/
Eka Viryaya Sarvaaya Namah Pinga kapardiney,
Uma bhartrey Namastubhyam Yagna Tripura ghaatiney/
Shuddha bodha prabuddhaaya Muktakaivalya rupiney,
Lokatraya vidhhatrecha Varunendraagni rupiney/
Rugyasussama rupaaya Purushaayeswaraaya cha,
Agraaya chaiva chograaya Vipraay Shurti chakshusey/
Rajasey chaiva Satvaaya Tamasey Timiraamaney,
Anintya nityabhaavaaya namo nityacharaatmaney/
Vyaktaaya chai vyaktaaya Vyaktaavyaktaanaya vai namah,
Bhaktaanaamaarti naashaaya Priyanaraayanaayacha/
Umaapriyaaya Sharvaaya Nandivaktraaschitaaya cha,
Rutu manvata kalpaaya Paksha maasa dinaatmaney/
Nanaarupaaya Mundaaya Varuutha Pruthu dandiney,

Namah Kapaalahastaaya Digvaasaaya Shikhandiney/
Dhaniney rathiney chaiva yatayey Brahmachaariney,
Ityevamaadi charitaih stutantu tubhyam namo namah/

(Virupaaksha! Divya Netradhaariney! Our obeisances to you; you carry Pinaka, Vajra and Dhanush; our reverences to you! Jataadhaari! you hold Trishula and Danda in your hands, our sincere respects to you; You are the Trilokanatha and the Swarupa of all 'Pranis' / Beings; our greetings to you the annihilator of 'Deva Shatrus'; the Possessor of 'Chandraagni Surya Rupas' as also of Brahma, Vishnu and Rudra Rupas'; You are the Swarupas of Brahma, Veda an Rudra Rupas; You are also the Sankhya Swarupa and the unique provider of Propitiousness to all the Beings; You are the destroyer of Kamadeva's physique of love and the terrminator of Kaala Deva; You are the Vegashali, Devadhi Deva and Vasureta; Sarva Shreshtha, Vira, Sarva Swarupa and wearer of the yellow coloured 'Jataas'/ twisted hair; Umanatha, Tripura Vinaashaa! The Epitome of Pure Form of 'Jnaana'/ knowledge; Triloka Vidhata; The Swarupa of Varuna, Indra, Agni; the Rupa of Ruk, Yajur and Sama; Purushottama, Parameswara, Sarva Sreshtha, Bhayankara, Brahmana Swarupa; the Possessor of Satwa, Rajasa and Tamasa Gunas; Andhakaara Rupa, Achintya, Nitya, Nityacharaatma; Perceivable and Unperceivable; the demolisher of the difficulties of Devotees; the Great Friend of Narayana, the beloved of Devi Uma; The Great Terminator; The shine of Nandeswara's countenance; the Unique Measures of Time like Manvantaras, Kalpas, Ritus, Months, Fortnights, Weeks and Days; the Activiser of Myriad Rupas / Forms; of the Shaven Head; Digambara/ Sanyasi/ Brahmachaari, Maha Shankara! Our prostrations to you; Maha Deva! You are the only Supreme Energy which could gulp the 'Kalakuta Visha'; if uncontrolled; it could devour the Universe as a whole!).
[Essence of Matsya Purana]

Shiva Stuti

'Namo Rudraya, Neelaaya, Bhimaya Paramaatmaney,
Kapardiney Sureshaya, Vyomakeshaya vai Namah/
Vrushabhadwajaaya Somaaya Somanathaaya Shambhavey,
Digambaraaya Bhargaaya Umaakaanthaya vai Namah,
Tapomayaya Bhavyaya Sivasreshthaaya Vishnavey,
Vyalapriyaya Vyaalaaya Vyalaanaampathaye Namah /
Mahidharaya Vyaghraya Pashunam pathaye Namah,
Puraanthakaaya Simhaaya Shaardulaaya Makhaaya cha /
Meenaya Meena nathaaya Siddhaya Parameshtiney,
Kaamaanthakaya Buddhaaya Buddheenaam pathaye namah /
Kapothaya Vishishtaaya Sishtaaya Sakalaatmaney,
Vedaaya Veda Jeevaaya Veda Guhyaya vai Namah /
Deerghaya Deergha Rupaya Deerghaarthaya vinaashiney,
Namo Jagatprathishthaaya Vyomarupaaya vai Namah/
Gajaasura Mahaakaalay Andhakaasura bhediney,
Neelalohitha Suklaaya Chanda Munda Priyaya cha /
Bhakti Priyaya Devaaya Jnaaney Jnaanavyaya cha,

Maheshaya Namasthubhyam Mahadeva Haraaya cha /
Trinetraya Tri Vedaya Vedaangaaya Namo Namah,
Arthaya cha Artha rupaaya Paramaarthaya vai Namah /
Viswa Bhushaya Viswaya Vishwanaadhaya vai Namah,
Shankaraayacha Kaalaaya Kaalaavayarupiney /
Aruupaaya Viruupaaya Sukshma Sukashmaya vai Namah,
Smashaana vaasiney Bhuyo Namasthey krutthi vaasasey/
Shashaanka Shekharayeshaa yograbhumishayaya cha,
Durgaya Durgapaaraya Durgaavayava sakshiney/
Linga Rupaaya Lingaaya Lingaanaam pathayenamah,
Namah Pralaya Rupaaya Pranavarthaya vai Namah/
Namo Namaha kaarana kaaranaaya Mrityunjayaaya atmabahva swarupiney,
Sri Thriyambikaayaasitikantha Sarva Gauripathey Sakala Mangala hetavey namah/

[My Greetings to Rudra, Nila, Bhima, Paramaatma, Kapardi (Jatajuta dhaari), Sureswara (Super Lord of Devaas), Sky coloured like thick haired Vyomakesha; Greetings to Vrishabhadwaja or Carrier of Flag with Bull Insignia, Soma accompanied with Uma, the Lord providing safety to Chandra, Bhagavan Shambhu, Digambara or the Wearer of clothes of all Dishas or Ten Directions (that is naked), Bharga or the resplendent personality worthy of devotion, and Umakantha. My veneration to the Embodiment of 'Tapas', Bhavya or the personification of Auspiciousness, Sivasreshtha, Vishnurupa, Vyalapriya or who has penchant for Snakes, has the Form of Snakes and is the Chief of Snakes; Mahidharaya or wears the brunt of Prithvi, Vyaghraya or Tigerlike, Pashupathi or the Lord of Beings, the annihilator of Demon Tripura, Lionlike and Yagnamaya. Greetings to Siva who is Fishlike, the Lord of Fishes, Siddha, Parameshthi, the destroyer of Kamadeva or the alternate name of desire, the core of Knowledge and mental maturity, Sarva Sreshtha, Sadhu Purusha or the Essence of Goodness and Sarvaatmaney or the Soul of one and all. My adulation to Veda Swarupa, the Provider of Life toVedas, Vedagruhnaya or the inner tatva of Vedas, Dirghaya, Dirgha Swarupa, Dirghaartha Swarupa and Avinaashaya or Indestructible, the Creator of Universe, the All Pervasive, and the Destroyer of Demons Gajasura and Andhakaura. My exaltation to the Beloved of Bhaktas, Parama Deva, the hub of Gyan and the Source of knowledge, Mahesha, Maha Deva, Hara, Trinetra, Tri Veda, Vedanga, the means of Artha (wealth), Kama (Desire) and Paramartha (Salvation).My respects to Viswabhusha, Viswarupa, Viswanadha, Shankara, Kaala and Kaala-avayava Rupa. My salutations to Siva who has no Rupa, has Vikruta Rupa, and 'Sukshmakshma Swarupa' or the Tiniest Form. My esteem to 'Smashanavaasi' or the Dweller of Grave Yards, Vyaghracharma dhaari or the Wearer of Tiger Skin, Chandra -sekhara or who sports Moon on His head and the Supreme God who sleeps on frightening grounds. My worship to Paramatma who is 'Durgama'or unattainable and a limb to limb visualiser of Devi Durga. My devotion to Lingarupa, the Cause of Linga and the Cause of Causes or the Chief of Causes. My 'Sashtanga Namaskar'to Maha Pralaya Rudra, the heart of Pranava or Omkara, Mritunjaya or the Triumph of Death, Sri Triambika, Nilakantha or the Blue Throated, Sharva, Gauripathey and 'Mangala hethavey' or The Origin and Foundation of Auspiciousness.]
[Essence of Skanda Purana]

Shiva Stotra-Kavacha

Jaya Deva Jagannadha Jaya Shankara Shaswata,
Jaya Sarva Suraadhyaksha Jaya Sarva Suraarchita,
Jaya Sarva Gunaathita Jaya Sarva Varaprada,
Jaya Nitya Niraadhhara Jaya Vishvambharaavyaya,
Jaya Vishvaikavedyesha Jaya Naagendra Bhushana,
Jaya Gauripathey Shambho Jaya Chandra Sekhara,
Jaya Kotyarka samkaasha Jayaanantha Gunaashraya,
Jaya Rudra Viruupaksha Jayaachinthya Niranjana,
Jaya Naatha Kripaasindho Jaya Bhaktartibhanjana,
Jaya DustaraSamsaara Saagarottharana Prabho,
Praseeda me Mahadeva Samsaarartasya Khidyatah,
Sarva Paapabhayam hrutva Rakshamaam Parameswara,
Mahadaaridya –magnascha Mahapaap hatasyacha,
Mahashoka Vinishtascha Mahaarogaathurasya cha,
Runabhaara pareethyasya Dahyamaanasya Karmabhih,
Graheh Prapeedyamaanasya Praseeda mama Shankara.

Siva Kavacha: Realising that Bhagavan Siva was the Origin of 'Srishti' (Creation) which was far beyond human comprehension; Sage Sharabha scripted the famed Siva Kavacha or the Body Safeguard to humanity: 'May Sarvadevamaya Mahadeva save me from this deep Samsaara Kupa; may His Sacred name relieve me from the totality of sins from my heart. May Bhagavan Siva save me whose Body Form is His Universe and whose resplendent and happy embodiment of 'Chidaatma' or Ever Happy Soul is Eternal. May Eswara, whose presence is all pervading from even the small to the smallest existence is replete in the Universe, save me from the massive stock of sins from my life! May 'Ashtamurthi'Girisha who had taken the Form of Earth save me from my daily tribulations. May Parama Siva who assumed the appearance of Water which is life-giving provide me security of life. May Maha Siva who ends up the Universe with fearful flames and performs Rudra Tandava (dance) while enjoying the destruction of Life bestow relief to me from heat and fury.May the Three Eyed and Five Faced Siva, the'Satpurusha' grant me Vidya (Knowledge), Abhay (shelter) and 'Vara'(boon) at all times out of His endless mercy fron the Eastern side. May Siva, who wears Kuthara, Ankusha Pasha, Shula Nagaada and Rudrakshamaala and is also known as Neelaruchi, Trinetra, and 'Aghora', keep me safe in the Dakshina (Southern) side. May Omni Potent 'Sadyojata' who sports Chandama, Shankha and Sphatikamala on His Body look after me on the Western front. May 'Vamadeva'Bhagavan save me from the Northern Front. May 'Ishana'save me from the above or the sky! May Bhagavan Chandramouli save my head, Phaalanetra my forehead, Bhaganetrahaari my eyes, Viswanaatha my nose, Shrutageetakirti my ears, Panchamukha my face, Vedajihva my tongue, Girisha my neck, Neelaantha my two hands, Dharmabaahu my shoulders, DakshaYagna Vidhvmavsi my Vakshasthal Girindradhanva my stomach, Kamadevanaashak my Mahyadesh, Ganesha Pita my navel, Dhurjati my 'Kati', Kubera Mitra my Pindaliyas, Jagadeeswar my Ghutnas, Pungavakethu (two janghas or thighs), and Suravandyacharan (both the feet worshipped by Devas). May Maheswara save me during the first Prahara Time; Vaamadeva the

second Prahara, Triayambak the third Prahara and Vrishabhadwaja the final Prahara; Sisireswar at the begnning of the night; Gangadhar save me midnight; Gauripati at the end of night; and may Mrityunjaya save me always.Shankar should protect me from the Internal Physique; Sthhaanu from the Bahya Stithi or Extrenal Being, Pashupati saves me from the intermediate Stage of consciousness and Sadasiva may protect everybody always. Let Bhuvanaikanath save me while standing, Prananath in motion; Vedantavedya while my standing, Avinaashi Siva during my sleep; Neelakantha during our tavel; Tripuraari while passing rocky places; Mrigavyaaghra passing through forests; and Mrigavyaghya in Maha Pravaasa or deep and dense jungles. I seek the refuge of Veerabhadra whose high blast and frightening presence shakes up the whole Universe. May Bhagavan Mrida who could devastate crore-strong of armies in split seconds and has the unimaginable might and speed to do so, and Tripurantaka whose'Pralayakaal'Trisula could submerge the entire Creation into an endless sheet of water, save me from my bad dreams, awful omens, dreadful feelings of mind, durbhiksha (extreme poverty), Durvyasanas (terrible habits), diseases, fear of poisonous species, and victimisation of evil 'grahas', natural mishaps like cylones, earthquakes and floods and all such unfortunate experiences. I greet Sadasiva who is the embodiment of all Tatvas and their interpretation, the Creator, Preserver and Destroyer of all the Worlds, the unique witness of existence, the Donor, Sin Remover, the epitome of Propitiousness, the Nirguna, the Unparalelled, Nirakar, Niraabhas, Niramaya, Nishprapancha, Nishkalanka, Nidvandhya, Nissanga, Nirmala, Gati Sunya, Nithya Rupa, Nithya Vaibhava Sampanna, Anupama Iswarya, Adhara Sunya, Nithya, Shuddha Buddha, Paripurna, Sachhidanandaghana, Adviteeya, Parama Shanta, Prakashamaya, and Teja Swarupa. Hey! Rudra, Maha Roudra, Bhadraavataar, Duhkhadavagni vidarana, Maha Bharava, Kaala Bharava, Kalpanta Bhairava, and Kapaala Maalaadhari. Hey, Wearer of Khatvanga, Khatga, Dhala, Paasha, Ankusha, Damaru, Shula, Dhanush, Baana, Gada, Shakti, Bhidipaala, Thomar, Mushal, Mudgar, Pattisha, Parashu, Parigha, Bhushundi, Shataghni, Chakra such other frightful weapons! Hey, Mukhadamshtra karaala, Vikata Attahaasya visphaarita Brahmaandala mandala, Nagendra kundala, Nagendravalaya, Nagendracharmadhara, Mritunjaya, Triambaka,Tripurantaka, Viruupaksha, Visweswara, Viswarupa, Vrishavaahana, Vidyubhushana and Vishvatomukha.You guard me, burn off fear of my death, demolish my Apamrityu and my fear of external and internal diseases, shield me from 'Arishatvargas'or the Six Enemies of Kama, Krodha, Lobha, Moha, Mada and Matsara ; tear down my terror of Raakshasas, Bhutaas, Kushmandas, Betalas, Brahma Raakshasas and such other Kshudra Shaktis. Oh Lord, equip me against Naraka Bhaya (Terror of Hell), Kshudha Trishna (hunger and thirst), and apprehensions. Victory to You Bhagavan! Do strengthen my physique, mind and Soul and insulate me from all possible risks of life with this Parama Shakti Maha Siva Kavacha.
[Essence of Skanda Puarana]

Vishnu's commendation of Maha Deva

Omkaara prabhavam mantram Kalaa panchaka samyutam,
Shuddha sphatika sankaasham Shubhaashtatrimshadaksharam/
Medhaakaramadudbhuyaha Sarva dharmaartha saadhakam,
Gayatri prabhavam Mantram haritam vashyakaarakam/

Chaturvimshati varnaadhyam Chatuhkalamanuttamam,
AtharvamasitamMantram Kalaashtaka samaayutam/
Abhichaarika Mantyartham Triyaamstrishubhaaksharam,
Yajurveda samaayuktam panchatrimshacchubhaaksharam/
Kalaashtaka samaayuktam Sushvetam Shantikam tathaa,
Trayodasha kalaa yuktam Baalaadyaih saha lohitam/
Saamodbhavam Jagastyadyam vriddhi samhaara kaaranam,
Varnaah shadadhikaah Shashtirasya Mantravarasya tu/
Pancha Mantraastathaa labdhvyaa jajaapa Bhagavaan Harih,
Atha drushtwaa kalaavanamrugyajuhssama rupina/
Ishaanmameesha mukutam Purushaasyam Puraatanam,
Aghoradhrudayam twadyam Vaama guhyam Sadaasivam/
Sadyah paadam Mahadevam Mahaabhogendra bhushanam,
Vishwatah paada vadanam Vishwatokshikaram Shivam/
Brahmanodhipatim Sarga Sthita Samhaara kaaranam,
Tushtaava punarishtaabhirvakbhir varadameeshwaram/

(Shiva is the symbol of Omkara Mantra; he wears a transparent Sphatika Maala; three sixty eight lettered Deva; Maha Buddhi yukta; Sarva Dharmaartha Sadhaka, Gayatri Mantra Prabhu; Atharva Veda Swarupa; Regulator of Twenty Varnas; Abhicharika mantra Swarupa; Controller of Thirty three Letters; Sweta, Shanta, the Swarupa of Thirteen Kalas, Maha Sarpa bhushana, Srishti-Sthiti-Samharaka, Three Veda swarupa; Purana Purusha, Ishaana, Aghora Mantra Hridaya!)

Having thought of Maha Deva on the above lines, Vishnu performed meditation of Shiva for good time with the aid of the 'Pancha Akshara Mantra' viz.Om Namaashivaaya. Maha Deva was extremely delighted at the thoughts of Vishnu as also of the Japa of the Panchaakshari of *Om Namassivaaya* and materialised himself before Vishnu. The much gratified Parameswara appeared before Vishnu and the latter commended Maha Deva as follows:
Ekaaksharaaya Rudraaya Akaaraatma rupiney,
Vukaaraadi Devaaya Vidyaadehaaya vai namah/
Triteeraaya Makaaraaya Shivaaya Paramaatmaney,
Suryaagni Soma varnaaya Yajamaanaaya vai Namah/
Agnaye Rudra rupaaya Rudraanaam pataye namah,
Shivaaya Shaiva mantraaya Sadyojaataaya vedhasey/
Vaamaaya Vaama devaaya Varadaamrutaaya tey,
Aghotaati ghoraaya Sadyojaataaya ramhasey/
Ishaanaaya Smashaanaaya Ativegaaya Veginey,
Namostu Shruti paadaaya Urdhwalingaaya Linginey/
Hemalingaaya Hemaaya Vaari Lingaaya chaambhasey,
Shivaaya Shiva Lingaaya Vyaapiney Vyoma vyaapiney/
Vaayavey Vaayu vegaaya Namastey Vaayuvyaapiney,
Tejasey Tejasaam Bhartrey namasteyjo vyaapiney/
Jalaaya Jala bhutaaya Namastey Jalavyaapiney,
Prithivyai chantarikshaaya Prithivivyapiney Namah/

Shabda sparsha swarupaaya rasagandhaaya gandhiney,
Ganaadhipataey tubhyam guhyaadguhyatamaaya tey/
Anantaaya Virupaaya Anantaanaamayaya cha,
Shaswataaya Varishthaaya vaari garbhaaya Yoginey/
Samsthitaa- yaabhasmjaam,
Madhey Avayormadhya varchasey goptey hatrey
sadaa katrey Nidhanaay –esewaraayacha/
Achetanaaya Virupaaya Anantaa naamayaayacha,
Shaswataaya Varishthaaya Vaarigarbhaaya Yoginey/
Achetanaaya Chintyaaya chetanaasa haariney,
Arupaaya Surupaaya Anangaanga haariney/
Bhasma digdha shariraaya Bhanu Somaagni hetavey,
Swetaaya Swetavarnaaya tuhinaadricharanaayacha/
Suswetaaya Suvaktraaya Namah Swetashikhaaya cha/
Swetaasyaaya Mahaasyaya Namastey Sweta lohita/
Sutaaraaya Visishtaaya Namo Dundhubhiney Hara,
Shatarupa Virupaaya Namah Ketumatey sadaa/
Ruddhi shoka vishokaaya Pinaakaaya apardiney,
Vipaashaaya Supaashaaya Namastey Paashanaashiney/
Suhotraaya Havishyaya Subrahmanyaaya Suriney,
Sumukhaaya Suvaktraaya durdamaaya damaaya cha/
Kankaaya Kanka rupaaya Kankinikruta pannaga,
Sanakaaya Namastubhyam Sanaatana Sanandana/
Sanatkumara Saarangamaaranaaya Mahatmaney,
Lokaakshiney Tridhaamaaya Namo Virajasey sadaa/
Shankha paalaaya Shankhaaya Rajasey Tamasey namah,
sarasvataaya Meghjaay Meghavaahana tey Namah/
Suvaahaaya Vivaahaaya Vivaada varadaayacha,
Namah Shivaaya Rudraaya Pradhaanaaya Namo Namah/
Trigunaaya Namastubhyam Chaturvyuhaatmaney Namah,
Samsaaraaya Namastubhyam Samsaara hetavey/
Mokshaaya Moksharupaaya Moksha Katrey Namo Namah,
Atmaney Rishaye tubhyam Swaaminey Vishnavey Namah/
Namo Bhagavatey tubhyam Naaaanaam pataye Namah,
Omkaaraaya Namastubhyam Sarvgnaaya Namo Namah/
Sarvaaya cha Namastubhyam Namo Naraayanaayacha,
Namo Hiranya garbhaaya Adi Devaaya tey namah/
Namostwajaaya Pataey Prajaanaam Vyuha hetavey,
Mahadevaaya Devaanaameeshwaraaya Namo namah/
Sharvaaya cha Namastubhyam Satyaaya Shamanaayacha,
Brahmaney chaiva Bhutaanaam Sarvjnaaya Namo Namah/
Mahatmaney Namastubhyam Prajnaarupaaya vai Namah,
Chitaey Chiti Rupaaya Smriti rupaaya vai Namah/
Jnaanaaya Jnaana gamyaaya namastey samvidey sadaa,
Shikhiraaya namastubhyam Nilakanthaaya vai Namah/
Artha Naareeshwaraaya Avyataaya Namonamah,

Ekaadasha vibhedaaya Staanavey tey Namah sadaa/
Namah Somaaya Suryaaya Bhavaaya Bhava haariney,
Yashaskaraaya Devaaya Shankaraayeshwaraayacha/
Namombikaadhi -pataey Umaayaah pataey Namah,
Hiranya baahavey tubhyam Namastey Hema retasey/
Neela keshaaya Vitthaaya Shitikanthaaya vai namah,
Kapardiney Namastubhyam Naagaanga abharanaaya cha/
Vrishaarudhaaya Sarvasya hatrey katrey Namonamah,
Veera Raamaati Raamaaya Ramanaathaayatey Vibho/
Namo Raajaadhi Raajaayan Rajnaamadhigataayatey,
Namah Paalaadhipataye Paalaahaankrutatey namah/
Namahkeyura bhushhaaya gopatey tey namonamkah,
Namah Shrikanthanaathaaya Namo likuchapaanaye/
Bhuvaneshaaya Devaaya Vedashastra namostutey,
Saarangaaya Namastubhyam Rajahamsaaya tey namah/
Kanakaangada haaraaya Namah Sarpopavartiney,
Sarpa kundala maalaaya kati sutreekrutaahiney/
Vedagarbhaaya garbhaaya Vishwagarbhaaya tey Shiva!

(My salutations to you Ekaakshara Rupa, Rudra, Akaara Swarupa, Adi Deva, the Symbol of Vidya, Makara Swarupa, Shiva Swarupa, Surya-Agni-Chandra Varna; Yajamana Swarupa, Agni Swarupa, Rudra Rupa, Rudra Swami, Shiva, Shiva Mantra, Vaama Deva, Vaama, the Bestower of Amritwa, Aghora, Atyanta Ghora, Ishaana, Smashaana Rupa, Ati Vega Shaali, Shruti Paada, Urthwa Linga, Hema Linga, Swarna Swarupa, Shiva Linga, Aakasha Vyaapi, Vayu Samaana Vega, Tejaswi, Samsara Bharana; Jala Swarupa, Jala Bhuta, Jala Samana Vyapaka, You are Prithvi, Antarikshha, Sparsha-Rasa-Gandha Rupa, Guhya, Guhyaati Guhya, Ganaadhipati,Ananta, Vishwa Rupa, Varishtha, Garbha Jala, Parama Yogi, Aswarupa, Kamadeva harana, Bhasma lipta Sharira, Agni-Chandra-Kaarana Rupa; Sweta Varna, Himaati Sweta Swarupa, Sundara Mukha, Sweta Sikha, Sweta Lohita, Ruddhi-Shoka-Vishoka Swarupa; Pinaaki, Kapardi, Bipaasha, Paapa Naashana, Suhotra, Havishya, Subrahmanya, Sura, Durdamana, Kankaaya, Kankarupa, Sanaka sanaatana, Sanandana, Sanat Kumara, the Eyes of Samsaara, Shankha paala, Shankha, Rajo Guna, Tamo Guna, Saarasvata, Megha, Megha Vahana, Atman, Moksha, Moksha Swarupa, Rishi, Vishnu Swami, Bhagavan, Swami, Omkara Swarupa, Sarvajna, Sarva, Narayana, Hiranyagarbha, Adi Deva, Maha Deva, Ishana, Ishwara, Sharva, Satya, Sarvajna, he who is worthy of providing Jnaana to Jnaana itself! Shekhara, Nilakantha, Artha Naareshwara, Avyakta, Sthanu , Soma, Surya, Bhava, Yasha, Yashapradata, Deva, Shankara, Ambika Pati, Umapati, Nilakesha, Vittha or Cash, Sarpa bhushana Sharira, Nandeswara, Karta or the Creator, Bharta or the Preserver, Ramanatha, Rajaadhiraaja, Paalanakara Swami, Keyuraabharana, Shrikantha (Vishnu) Natha, Trishula Dhaari, Bhuvaneshwara, Deva, Saranga, Raja Hamsa, Saprahaari, Sarpakundala maalaa dhara, Sarpa Yagnopaveeta dhari, Baahu Dharana Sarpa Sutra, Veda Garbha, Samsara garbha dhaari, Parama Shiva! As Vishnu commended Maha Deva, Brahma addressed all the Devas stating that who so ever recited the above Stuti by Vishnu in favour of Parama Shiva or had it recited by a Veda Vidwan would attain Brahma Loka.)
[Essence of Linga Purana]

Vishnu explains Shiva's magnificence to Brahma

Asmaan Mahattaram Bhutam Guhyama –nnyatra Vidyatey,
Mahatah Paramam Dhaama Shivamadhyaatminaam Param/
Dwividhamchaiva maatmaanam pravibhajya vyaksthitah,
Nishkalatra yoga vyaktah Sakalascha Maheswarah/
Yasya Mayaavidhijnasya Agamyagahanasyacha,
Puraa - prathamamlingodbhavam beejam twaadisargikam/
Mama yonow samaayutam tadbeejam kaalaparyayat,
Hiranmayakupaarey yonyaamandamajaayata/
Shataani dasavarshaanaamangmapsu pratishthitam,
Antey Varsha sahasrasya Vaayunaa tadhvidha krutam/
Kapaalamekam dyourjajney kapaalamaparam kshitih,
Ulbam tasya mahotsedho yosou Kanaka Parvatah/
Tatascha pratisandhyaatmaa Deva Devo Varah Prabhuh,
Hiranya garbho Bhagavanstwabhijajney Chaturmukhaha/
(There is no better Entity than Parama Shiva and there is no matter superior than His. The Parama Maha Tatwa is Shiva and the embodiment of Atma Jnaana which again is Paramdhaama. He is divided into two parts: one as the Nishkala-Avyakta-Adyanta Rahita and another is Sakala and Saguna Swarupa responsible for yielding Hiranya Brahmanda which floated in Maha Samudra for thousands of years and with the interaction of Vayu got broken to two pieces, the Upper Half being the Upper Lokas and the Lower Half as Prithvi with Hiranya Garbha Chaturmkukha inside.) Vishnu further described that Parameswara created Sunya Akaasha, Nakshatras, Surya, Chandra, Agni, Pancha Bhutas, Trigunas, Pranava, and so on. Such is the Glory of Shiva who is Veda Stuti Yogya! Thus Vishnu explained the Parama Tatwa of Mahesha, Brahma was astonished, humbled and overcome by involuntary emotions of devotion and joined Vishnu Deva in a his Commendation addressed to Maha Deva.
Namastubhyam Bhagavatey Suvrataananta tejasey/
Namah Kshetraadhi patey Beejiney Shuliney Namah,
Sumendrayaachaarya mendraaya Dandiney Ruksharetasey/
Namo Jyeshthaaya Sreshthaaya Purvaaya Pramathaayacha,
Namo Maanyaaya Pujyaaya Sadyojaataaya vai Namah/
Gahwaraaya Ghateshaaya Vyomacheeraambaraaya cha,
Namastey Hyasmadaadeenaam Bhutaanaam Prabhavey Namah/
Vedaanaam Prabhavey chaiva Smruteenaam Prabhavey Namah,
Namo Dhruva nibaddhaanaamrusheenaam Prabhavey Namah/
Prabhavey Karmadaanaanaam dravyaanaam prabhavey namah,
Namo yogasya prabhavey Saamkhyasya prabhavey namah/
Rukshaanaam prabhavey tubhyam grahaanaamprabhavey namah,
Vaidyutaashaani meghaanaam garjita prabhavey namah/
Mahodadheenaam prabhavey Dwipaanaam prabhavey namah,
Adreenaam prabhavey chaiva Varshaanaam Prabhavey namah/
Namo Nadeenaam prabhavey Nadaanaam prabhavey namah,
Mahoushadheenaam prabhavey Vrukshaanaamprabhavey namah/
Dharma Vrikshaaya Dharmaaya sthitinaam prabhavey namah,

Prabhavecha Paraadhasya parasya prabhavey namah/
Namo rasaanaamprabhavey stanaanaam prabhavey namah,
Kshanaanaam prabhavey chaiva Lavaanaam prabhavey namah/
Ahoraatraardha maasaanaam Maasaanaam prabhavey namah,
Rutunaam prabhavey tubhyam samkhyaayaah prabhavey namah/
Prabhavey paraardhasya Paraartha prabhavey namah,
Namah Puraana prabhavey sargaanaam prabhavey namah/
Manvantaraanaam prabhavey Yogasya prabhavey namah,
Chaturvidhasya sargasya prabhaveynanta chakshusey/
Kalpodaya nibandhaanaam Vaataanaam prabhavey namah,
Namo Vishwasya prabhavey Brahmaadhipataye namah/
Vidyaanaam prabhavey chaiva Vidyaadhipataye namah,
Namo Vrataadhi pataye Vrataanaam prabhavey namah/
Mantraanaam prabhavey tubhyam Mantraadhi pataye namah,
Pitrunaam pataye chaiva Pashunaam pataye namah/
Vagvrushaaa namastubhyam Puraana Vrishabhaaya cha,
Namah pashunaampataye Govrushendra dhwajaaya cha/
Prajaa -pateenaam pataye Siddhinaam Purushey namah,
Daityadaanava sandhaanaam rakshasaam pataye namah/
Gandhravaanaam cha pataye Yakshaanaam pataye namah,
Garudoraga sarpaanaam pakshinaampataye namah/
Sarva guhya Pishachaanaam Guhyaadhipataye namah,
Gokarnaayacha goptrey cha Shankhu karnaaya vai namah/
Varaahaaya prameyaaya Ruksha virajaaya cha,
Namo Suraanaam pataye Ganaanaampataye namah/
Ambhasaam pataye chaiva Ojasaam pataye namaha,
Namostu Lakshmi pataye Shripaaya Kshiti paayacha/
Balaabala samuhaaya Akshobhyakshobanaayacha,
Deepta shringaika shringaaya Vrishabhaaya kakuthiney/
Namah Sthairyaaya Vapushey tejasaanuvrataayacha,
Ateetaaya bhavishyaaya Vartamaanaaya vai namah/
Suvarchase cha Veeryaaya Shuraaya hyajitaaya cha,
Varadaaya Varenyaaya Purushaaya Mahaatmaney/
Namo Bhutaaya Bhavyaaya Mahatey prabhavaayacha,
Janaaa cha namastubhyam tapasey Varadaayacha/
Anavey Mahatey chaiva Namah Sarvagataayacha,
Namo Bandhaaya Mokshaaya Swargaaya Narakaayacha/
Namo Bhavaaya Devaaya Ijjyaaya Yaajakaayacha,
Pratyudeernaaya Deepataaya Tatwaayaatigunaayacha/
Namah Paashaaya Shastraaya Namastwaabharanaayacha,
Hutaaya Upahutaaya Prahutapraashitaaya cha/
Namostwashtaaya Purtaayua Agnishtoma dwijaayacha,
Sadasyaaya Namas chaiva Dakshinaavabhruyaayacha/
Ahimsaayaa pralo –bhaaya Pashu mantroushadhaaya cha,
Namah Pushtipradaanaaya Susheelaaya Susheeliney/
Ateetyaaya Bhavishyaaya Vartamaanaayatey namah,

Suvarchasecha Veeryaaya Shuraaya hyjitaayacha/
Varadaaya Varenyaaya Purushaaya Mahaatmaney,
Namo Bhutaaya Bhavyuaaya Mahatey chaabhayaayacha/
Jaraasiddha Namastubhyamayasey Varadaayacha,
Adharey Mahatey chaiva Namah Sastu pataayacha/
Namahschandriya patraanaam lelihaanaaya stragviney,
Vishwaaya Vishwarupaaya Vishwatahj shirasey namah/
Sarvatah paani paadaaya Rudraayaa pratimaayacha,
Namo Havyaaya Kavyaaya Havya vaahaaya vai namah/
Namah Siddhaaya Medhyaaya Ishtaayejyaa paraayacha,
Suveeraaya Sughoraaya Akshobhya kshobhanaayacha/
Suprajaaya Sumedhaaya Deeptaaya Bhaskaraayacha,
Namo Buddhaaya Shuddhhaaya Vistrutaaya mataayacha/
Namah Sthulaaya Sukshmaaya Drushyaa –drushya Sarvashah,
Varshatey jwalatey chaiva Vaayavey shishiraaya cha/
Namastey akra keshaaya Uruh Vakshahshikhaaya cha/
Namo Namah Suvarnaaya Tapaneeya nibhaayacha/
Virupaakshaaya Lingaaya Pingalaaya Mahoujasey,
Vrishtighnaaya Namas chaiva Namah Sowmyekshanaaya cha/
Namo Dhumraaya Swetaaya Krishnaaya Lohitaayacha,
Pishitaaya pishangaaya peetaaya cha Nishanginey/
Namstey Sarva Seshaaya Nirvimsheshaaya vai Namah,
Namah Eejyaaya Pujyaaya Upajeevyaayanamah/
Namah Kshemyaaya Vriddhaaya Vatsalaaya namo namah,
Namo Bhutaaya Satyaaya Satyaasatyaaya vai namah/
Namo vai Padma varnaaya Mrityughnaaya cha Mrityavey,
Namo Gauraaya Shyaamaaya Kadravey Lohitaayacha/
Mahaasandhyaabhra varnaaya Chaaru deeptaaya deekshiney,
Namah Kamala hastaaya digvaasaaya Kapardiney/
Apramaanaaya Sarvaaya Avyayaayamaraaya cha,
Namo Rupaaya Gandhaaya Shashvataayaakshataayacha/
Purastaad Brahmatey chaiva Vibhraantaaya krutaaya cha,
Duragmaaya Meheshaaya Krodhaaya Kapilaaya cha/
Tatkryaatarkya shareeraaya baliney ramhasaayacha,
Sikatyaaya Pravaahyaaya shitaaya prasru chaayacha/
Sumedhasey kulaalaaya Namastey shashi khandiney,
Chitraaya Chitra veshaaya Chitra varnaaya medhasey/
Chekitaanaaya tushtaaya Namastey nihitaaya cha,
Namah Kshaantaaya Daantaaya Vajrasimhananaayacha/
Rakshoghnaaya Vishaghnaaya Shitikanthordhwa manyavey,
Lolihaaya krutaantaaya tigmaayudha dharaayacha/
Pramodaaya Sammodaaya yati vedyaaya teynamah,
Anaamayaaya Sarvaaya Maha kaalaaya vai namah/
Pranavapranaveshaaya Bhaganetraantakaayacha,
Mriga Vyaadhaaya Dakshaaya Daksha yagnaantakaayacha/
Sarva Bhutaatmabhutaaya Sarvey shaantishayaaya cha,

Puraghnaaya Sushastraaya dhanvinetha parashvadhey/
Pusha danta vinaashaaya Bhaga netraantatakaayacha,
Kaamadaaya Varishthaaya Kaamaanga dahanaayacha/
Rangey Karaala Vakitraaya Nagendra vadanaaya cha,
Daityaanaamanta keshaaya Daityaankrada karaayacha/
Himaghmnaaya cha teekshnaaya ardracharma dharaayacha,
Smashaana rati nityaaya namostulmukadhaariney/
Namastey praana paalaaya Munjamaalaadharaaya cha/
Graheena shokairvividhair bhutaih parivritaayacha/
Naranaari shariraaya Devyaah Priya karaaya cha,
Jatiney Mundiney chaiva Vyala Yajnopaveetiney/
Namostu Nrityasheelaaya Upanritya priyaayacha,
ManyaveyGeeta sheelaaya Munibhirgaayatey namah/
Katankataaya tigmaaya Agnipriyaaya Priyaya cha,
Vibhishanaaya Bhishmaaya Bhaga Pramathanaaya cha/
Siddhasanghaanu geetaaya Mahaabhaagaaya vai Namah,
Namo Muktaattahaasaaya Kshveditaasphotitaaya cha/
Nardatey kurdatey chaiva Namah Prasuditaatmaney,
Namo Mridaaya shvasatey Dhaavateydhisthitey Namah/
Dyaayatey Jrumbhatey chaiva rudatey dravateynamah,
Valgatey keedatey chava lambodara shariiriney/
Namokrutyaaya krutyaaya Mundaaya keekataaya cha,
Nama Unmattha dehaaya kinkinikaaya vai namah/
Namo Vikruta veshaaya kruraayamarshinaayacha,
Aprameyaaya goptrey cha deeptaayaa nirgunaayacha/
Vaama priyaya Vaamaaya Chudaamani dharaayacha,
Namastokaaya tanavey gunairapra- mitaaya cha/
Namo Gunyaaya Guhyaaya Agamyagamanaayacha,
Loka dhaatri twiyam Bhumih Paadou Sajjana sevitou/
Sarveshaam Siddha yogaanaamadhishtaanam tavodaram,
Madhyantariksham vistreenam Taaraagana vibhushitam/
Swaateh patha ivaabhaati Shrimaan haarastavorasi,
Dishou Dashabhujaastubhyam Keyuraangada bhushitaah/
Visteernaparinaahascha Nilaanjanachayopamah,
Kanthastey Shobhatey Shriman Hema sutra vibhushitah/
Damshtaakaraalam Dhurdharshamanoupamyam mukham tathaa,
Padma maalaa krutoshneesham Shiro dyouh shobhatedhikam/
Deeptih Surye Vapushchandre sthairyam Shailanileybalam,
Aoushnamagnou tathaa shaityamapsu shabdombarey tathaa/
Aksharaantara nishpandaadrunaaneytaan vidurbudhaah,
Japo japyo Maha Devo Maha Yogo Maheswarah/
Pureshaayo Guhaavaasi khecharo rajaneecharah,
Taponidhirguha gurur -nadano Nanda vardhanah/
Haya seersho payodhaataa Vidhaataa Bhurabhavanah,
Bodyavyo bodhitaa Netaa Dhurdharsho Dushprakampanah/
Bruhadhratho Bheemakarma Bruhadkirti Dhananjayah,

Ghantaapriyo Dhwaji Chhatri Pinaakini Dhwajanipatih/
Kavachi pattishi khadgi dhanurhastah Paramashvadhi,
Aghasmaronaghah Shuro Devarajotrimardanah/
Twam prasadya puraasmaabhirdwishanto nihataa yudhi,
Agnih Sadaarnavaabhastwam pibannaapi na truyasey/
Omkaarah Prasannatmaa kaamadah kaamagah priyah,
Brahmachaarichagaadhascha Brahmanyah sishta pujitah/
Shivonobhava sarvatra yosi sosi Namostutey/

(Hey Ananta Teja, Suvrata, Bhagavan, Kshetraadhi patey, Beeja Swarupa, Shuli, Jyeshtha, Shreshtha, Manya, Pujya, Sadyojaata, Gahara, Ghatesha, Sarva Praana Swami! My salutations to you to the Prabhu of Vedas and Smritis and all the inputs like money and material required for spiritual deeds. You are the Master of Yoga and Sankhya which are the significant means of Salvation, besides being the instruments like Maharshis and Grahas. You are the Lord as also of the Swarupa of the endless beings of Srishti like Rivers, Trees, the great Aoushadhis or medicines; you are the Dharma, its very existence, and its various manifestations; You are the 'Paraartha'or the Spiritual Quest; the Para which is unaffected by Pancha Indriayas; the Rasaas; the Ratnaas; the 'Ahoratraas' or the days and nights; the Pakshaas or the Fortnights, the Maasaas or the Months, the Rithus or the Seasons like Spring and Autumn; You are the Most Ancient Prabhu performing the task of Sarga or Creatin; You are the Yoga Prabhu, Manvantara Prabhu, Vishwa Prabhu, Brahmadhipati, Bhagavan! You are the Master of Vidya or Knowledge; the Master of the Masters of Vidya; Vratadaayika Swami; Mantra Prabhu; the Master of Pitreeshwaras; the Pashupati; Vrishendra dhwaja; the Master of Prajaapatis; the Supreme of Gandharva-Yaksha-Daitya-Danavas; the Swami of Garuda, Sarpa, Pakshis and various other species; you are also the Head of Vaaraaha, Pischacha, Guhya, Gokarna, Gotra, Shankuka Karna; Ruksha, Viraja, Suraganaa etc. Prabho! You are Swami of Jala / Water; the Swami of 'Ojas'; (Power Essence or Semen present in males and females); the Lord of Lakshmi Devi; the Bhupati or the King; You are the 'Bala'or Physical Strength as also the 'Abala' or of Weakness; The Topmost Mount of the highest Mountain of Supreme Illumination; You are the 'Ateeta'or Beyond Approach; You are the 'Vartamana' or of the Present Tense or of the Ongoing Time Frame; You are also the Bhavishya or of the Happenings Ahead in the Future; You are the Suraveera or the Embodiment of Strength and Courage; Varada or the Bestower of Boons; the Sreshtha Purusha or the Most Illustrious and the Best Purusha or Prime Male; You are also the 'Bhuta' or a Being but as the Unique and the Most Notable among the Creations of the Beings; the Word 'Mahat' or Magnificence would indeed signify yourself. You are as miniscule as an atom and as Colossal that is unparalelled! You are the symbol of Bandhana-Moksha or of Freedom from Shackles; You are the Swarga and Naraka Swarupa signifying Salvation or Bliss and Punishment and Retribution! You are the 'Hutaagni' or the Fire of 'Homas'/ Sacred Agni Karyaas and also the Upahuta or the Deputy who assists in performing of the Sacred Deed. Vishwa, Vishwa Rupa, Vishwata, I bow my head to you Rudra! You are the 'Havya'(Havana), 'Kavya'(Sacrifice in favour of Pitras) and Hutavaaha (Agni); You are Siddha, Madhya, Ishta, Suveera, Sughora, Krodha or Anger and Krodhi or who is angry; You are Buddhi, Shuddha, Sthula / Gross, Sukshma (Tiny); Drushya or the Visionable; Adrushya or Unseeable or Imperceptible; Sarvesha! You are Virupaaksha, Parama Linga, Pingala,

Vrishti or Abundant; Dhuman, Sweta, Pujya, Upajeevya, Saviroha, Kshemya, Vruddha, Vatsala, Padma Varna, Kamala dhaari, Kapardi, Mahesha, Kapila, Tarkya (Arguable) and Atarkya; Chitra, Chitra vesha, Chitra Varna; Nilakantha, Anaama or Nameless and Ardra Charma Dhari or Dressed in Wet-Skin. Parameswara! You roam about and even reside in Smashaanaas or burial grounds! You are the Preserver of Praana or Life; You wear garlands of Skulls! You are 'Ardhanaareswara' or Demi Male and Demi Female; You sport a serpents as a Yagnopaveetas or as Holy Threads around and down his neck on the back and front of his upperbody! You even were a repulsive physique and disgusting profile; You Pameswara area an epitome of Great Radiance; You are ever resplendent; yet as a Nirguna or devoid of Characteristics; You are 'Vaama' and Vaamapriya; You wear Chudaamani or Crest Jewel; You carry gold chain as Brahma Sutra around the neck and a Lotus circling his head; your body shines with the unusual illumination of Surya and Chandra; You are Haya sirsha or of a head like horse; You are Vidhaata, Bhuta Bhavana; Ghanta Priya or fond of Bells, of Dhwajas or Flags and of Chhatras or Umbrellas.You are Pinakini or the Holder of Bow and Arrow called Pinaka; Kavacha or 8Shield; and Khadga. Mahadeva! You are a Brahmachari, Brahmana, Sishta, Pujya, Krodhi, Prasanna, Sarva Karma rata or engaged in any type of deed; You do share the Divya Bhogaas yet completely bereft of desires; You indeed are of Asankhya Tatwaas or coultless features; Parama Siva! My Salutations again and again.)
Suta Maha Muni informed the Congregation of Munis at Nimisha Forest that whoso ever recites the above Stuti every day, or atleast during Shraaddhaas or Yajnas or Avabhruta Snaanaas after the Yajna would qualify for the performance of several Ashwamedha Yagnas and Shiva Loka Prapti.
[Essence of Linga Purana]

Shaapa Vimochana Stuti

Ajnaanaaddeva Devesha yadasmaabhi- ranushtitam,
Karmanaa Manasaa Vaachaa tat Sarvam kshantumarhasi/
Vishweswara Maha Deva yosi sosi Namostutey,
Stuvantitwaam Mahatmaney Deva Devam Maheswaram/
Namo Bhavaaya Bhavyaaya Bhaavanaayod -bhavaayacha,
Ananta Bala Viryaaya Bhutaanaam Patayenamah/
Samhatrecha Pishangaaya Avyayaaya Vyayaayacha,
Gangaasalila dhaaraaya Adhaaraaya Gunatmaney/
Triayambikaaya Trinetraaya Trishulavara dhaariney,
Kandarpaaya Hutaashaaya Namostu Paramatmaney/
Shankaraaya Vrishaamakaaya Ganaanaam pataye Namah,
Dandahastaaya Kaalaaya Paasha hastaaya vai namah/
Veda Mantra pradhaanaaya Shata jihvaaya vai namah,
Bhuta Bhavyam Bhavishyam cha Sthaaavaram jangamam cha yat/
Tava dehaasamutpannam Deva Sarvaidam Jagat,
Paasi imsicha bhadrantey praseeda bagavamstatah/
Ajnaanaadyadi Vijnaanaadyaadyanti kinchit kurutey Narah,
Tatsarvam Bhagavaaneva kurutey Yogamaayayaa/

(Devesha! Kindly excuse our blunders perpetrated out of ignorance by way of our thought, speech and deed. Little did we know of your background which even Brahma and others could comprehend. Our sincere salutations to you Bhava Rupa, Bhavya Rupa, Bhavanodbhava, Ananta Bala, Veerya, Bhutapati, Sarva Samahara, Avyaya, Vyaya, Gangaadhari, Adharara, Gunaatmika, Triabaka, Tri Netra, Trishula dhaari, Manmatha samhaara, Agni Swarupa, Paramatma, Shankara, Vrishaarudha, Ganapati, Danda hasta, Kaala,Paasha Hasta and Veda Mantra Pradhana ! You are Hundred Tongued, the Symbol of the Present, Past and Future; the Form of all Movable and Immovable Beings in the Universe, the Creator of the World from your Physique! Do kindly pardon our thoughtlessness and impudence as we were guided by the play of Yogamaya!)
[Essence of Linga Purana]

Apara Stuti of Shiva by Maha Rishis at Darukavana

Namo Digvaasasey Nityam Krutaantaaya Trishuliney,
Vikataaya Karaalaaya Karaala vadanaayacha/
Arupaaya Surupaaya Vishwarupaaya tey namah,
Katankataaya Rudraaya Swaahaakaaraaya vai namah/
Sarvapranata dehaaya swayam cha Pranataatmaney,
Nityam Nilashikhandaaya Shrikanthaaya Namonamah/
Nilakanthaaya Dehaaya Chitaabhasmaanga dhaariney,
Twam Brahmaa Sarva Devaanaam Rudraanaam Nilalohitah/
Atmaacha Sarva Bhutaanaam Saankhyaih Purusha ucchatey,
Parvataanaam Mahamerur- Nakshatraanaam cha Chandramaam/
Rusheenaamcha Vasishthatwam Devaanam Vaasavas- tathaa,
Omkaara Sarva Devaanaam Sreshtham Saamacha Saamasu/
Aaranyaanaam Pashunaamcha Simhatwam Parameswarah,
Graamyaanaamrushabhas chaapi Bhagavaanloka Pujitah/
Sarvathaa vartamaanopi yoyo Bhaavo Bhavishyati,
Twaameva thatr prashamo Brahmanaa tathitam tathaa/
Kaamah krodhasccha lobhascha vishaado Mada yeva cha,
yatadicchaamahe bodhum praseeda Parameswara/
Mahaasamharaney praaoptey twadaa Deva krutaatmanaa,
Karm lalaatey Samvidhya Vahni rupaaditastavyaa/
Tenaagriney tadaa Lokaa Archirbhih sarvato vruttaah,
Tasmaadagni samaahyotey bahavo vikruta -agnayah/
Kaamah Krodhascha Lobhascha Moho dambha upadravah,
Yaani chaanyaani bhutaani sthavaraani charaanicha/
Antah gantum na shaktaah sma Devadeva Namostutey/

(Our sincere obeisances toYou Digambara, Nitya, Krutaanta, Shulapaani, Vikata, Karaala, Bhayamukha, Prabhu; You are Arupa yet Sundara Rupa, Vishwarupa, Rudra and Swaahaakaara; Your Physique is respectfully prayed to by one and all and you are the Soul of Sarva Praanis; the Nitya, Nilakantha, Nila Shikhinda, Sarvaanga Bhasma Rupa and Nilalohita; you are applauded as the Embodiment of Shankya Shastra; You are the Meru among the Mountains, Chandra among the Stars; Vasishtha among the Maharshis,

Indra Deva among the Devatas; Omkaara among Vedas; Lion among the Animals and bull among native animals. Bhagavan! do indicate to us the various Forms as at Present and indicated by Brahma. Our venerations to you Mahadeva! As you are devoid of the 'Shatvargas'or the Six Enemies of humanity viz. Kama-Krodha- Lobha-Moha-Mada and Matsaraas or Lust-Anger-Greed-Attachment-Pride and Envy, besides Vishada or Grief. Parama Shiva!

At the time of the Pralaya or the Great Destruction, you are of Agni Swarupa and as Agni assumes flagrant form converts the whole world into 'Bhasma' or ashes and with that Bhasma, You and your Linga Swarupa are worshipped the World over. Also may the Agni Swarupa of that Shivatwa devastates the Univerese including the Sttaavara-Jagamaas; and to that Supreme 'Kaalaagni' Swarupa that we all pray and pay homage to. Maheswara, do protect us from that Kaalaagni. We will indeed obey and comply with your instructions. We are regretful that among crores of humanity, we failed to recognise due to our ignorance and lack of wisdom!)
[Essence of Linga Purana]

Samisthi Stuti by Maharshis

Bhurbhubhuvah swarmahaschaiva Janah Saakshaattapastathaa,
Satyalokascha Pataalam Narakaarnavakotayah/
Taarakaagraha Somaarko Dhruvah Saptarshyastathaa,
Vaimaanikaastathaaney cha tishthantasya prasaadatah/
Anena Nirmitaastwevam tadaatmaano Dwijarshabhaah,
Samishthirupah Sarvaatmaa Samshitah Savadaa Shivah/
Sarvaatmaanam Mahaatmaanam Mahaa Devam Maheswaram,
Na vijaananti Samoodhaa Maayayaa tasya mohitaah/
Tasya Devasya Rudrasya Shariram vai Jagatrayam,
Tasmaat pranaamya tam Vakshey Jagataam nirnayam Shubham/

(The totality of Bhur, Bhuva, Swaha, Maha, Jana, Tapa, Satya, Paataala, Naraka, Arnavaas / Seas, Nakshatras, Nava Grahas, Chandra- Surya lokas, Dhruva, Sapta Rishi Lokaas and so on is all integrated in the Composite Form of Sada Shiva. This basic truth is not comprehended by ignorant persons and display of Maya or Illusion; indeed the Sarvaatma, Mahatma, Maha Deva and Maheswara is far from being discerned and legible to the common ignoramus let alone Maharshis. Let there be awareness that Paramatma alone would be able to decide about the status of the Universe !)

Also, let it be known that Shiva denotes the Sapta Pataalas of Atala-Vitala-Sutala-Talaatala-Mahatala-Rasaatala and Patalas; Countless Narakas; the Sapta Dwipas of Jambu, Pluksha, Shaalmali, Kusha, Krouncha, Shaaka and Pushkara; the Sapta Samudras of Kshara, Ikshu, Sura, Ghrita, Dadhi, Ksheera and Swada; the Fourteen Manusviz. Swayambhu, Swarochisha, Uttama, Chakshusa, Tamasa, Raivata, Vaivaswata, Swarani, and Daksha-Brahma-Rudra-Dharma Savarnis); Dasa Dishas; Kaalamaana (Concept of Time); Arishadvargas of Kama-Krodha-Lobha-Mohaa-Mada and Matsaraas; Ekadasa Rudras (Ajaikapaada, Abhirbudhnya, Virupaaksha, Raivata, Hara, Bahurupa, Triambika,

Saavitra, Jayanta, Pinaki, and Aparajita); Dwadasha Adityas viz. Indra, Dhata, Bhava, Twashta, Mitra,Aryama, Vivaswan, Savita, Pusha, Amshuman and Vishnu; Chatur Vedas , Ashtaadasha Puranas, Shat-Vedangas viz Siksha including Sangeeta and Nyaya; Vyakarana, Kalpa Grandha, Nirukta, Chandas Shastra, Jyotisha including Jataka Skandha; Sapta Rishis (Marichi, Atri, Angirasa, Pulastya, Pulaha, Kratu,and Vasishtha); Sanaka, Sanandana, Sanaatana and Sanat Kumara brothers; Prajapatis; Narada; Chatusshasthi Kalas, Sapta Parvatas viz. Sumeru, Kailasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamaadana; Ananta Shesha at the root of Meru; the Eight Lokapaalakaas viz. Indra, Agni, Yama, Nirruti,, Varuna, Vayu and Ishana; Chaturvarnas, Chaturaashramaas, Yagnas and Yagaas, Agni Homas like Shodasi, Ukta, Purushi, Agnishtoma, Aptoryama, Atiratra, Vajapeya and Goshava; and Devas, Daityas, Danavas, Gandharvas, Kinnaras, Nagas, Yajshas and Rakshasaas, Apsaraas; and so on. Parama Shiva's Samishthi Swarupa also outshines the best of Creations like Surya among Nava Grahas / the Nine Planets; Chandra as the Lord of Nakshatras / Stars and of Auoshadhis; Varuna as the best of Jalaas or Waters; Kubera as the Best of 'Dhanas'or Wealths; Vishnu as the Swami of the 'Dwadasa Adityaas'; Paavaka as the best of Vasu -ganaas; Daksha as the most significant Prajapatis; Indra as the King of Devaas; King Prahlada as the Chief of Daitya-Danavas; Nirruti as the Head of Rakshasaas; Rudra as the Pati of Pashus; Nandi as the Commander of Shiva Ganaas; Veerabhadra as the Ruler of Veera Purushas; Chamunda as the Best of Matrikas; Nilalohita as the Principal of Rudras; Ganesha as the Controller of Vighnaas or obstructions and disablements; Uma Devi as the Prime Shakti of Women; Sarasvati as the Queen of Vanis; Parvati as the Chief of Himalaya and other Mountains; Ganga as the Paramount of Rivers; Pipul or Bo Tree (Ficus Reloijosa) the best of Trees; Vidyadhara as the King of Gandharvas and Chitraradha as the Head of Kinnaras; Khseera Sagara as the Leader of Samudras of Seas; Vaasuki as the King of Nagas; Takshaka as the Head of Sarpas; Garuda as the Master of Pakshis or Vihangaas Sky Birds; Ucchaaishrava as the Leader of Horses; Lion as the Leader of Amimals; Vrishabha as the best of the Species of Cows; Guha Swami as the Commander-in- Chief of Deva Sena; and so on.

[Essence of Linga Purana]

Shiva Stotra by Vishnu and Devas

Maheswaraaya Devaaya Namastey Paramatmaney,
Naraayanaaya Sharvaaya Brahmaney Brahmarupiney/
Shaswataayahyanantaaya Avyaktaaya cha tey Namah/
Then Devas also joined Vishnu's prayers and said:
Namah Sarvaatmaney tubhyam Shankaraayaatrihaariney,
Rudraaya Nila Rudraaya Kadrudraaya prachetasy/
Gatirnah Sarvadasmaabhirvandyo Devaari mardanah
twamaadistwa mananta - schaakshayah Prabhuh/
Prakiritih Purushaha Saakshaatsrashtaa Hartaa Jagadguro,
Traataa Netaa Jaatyasmindwijaanaam Dwija Vatsala/
Varado Vaangmayo Vaachyo Vaachya Vaachikavarjitah/
Yajyo muktyardhameeshaano Yogibhiryogavibhramaih/

Tadrutpundarika sushire yoginaam samsthitah sadaa,
Vadanti Surayah samtam param Brahmaswarupinam/
Bhavantam tatwamityaayarsteyjo taashim Paratparam,
Paramaatmaa namityaahurisma- jjagati tadvibho/
Drushtam hrutam sthitam Sarvey jaayamaanam Jagadguro,
Anoralpataram prahurmahatopi Mahattharam/
Sarvatah Paanipaadam twaam Sarvatokshishiromukham,
Sarvatah Shrutimallokey Sarvamaavrutya tishthasi/
Maha Devamanirdeshyam Sarvajnam twamanaamayam,
Vishwarupam Virupaaksham Sada Shivamanaamayam/
Koti Bhaskara samkaasham Kotiseetaamshu sinnibham
Kotikalaagnisankaasham Shadvimsha kamanee -shwaram/
Pravartakah Jagatyasmin Prakruteh prapitaamaham,
Vadanti Varadam Devam Sarvaavaasam Swayambhuvam/
Shtutayah Shrutisaaram twaam Shrutisaara vidojanaah/
Adrushtamasmaabhiraneka murtey vinaa krutam yadbhavataatha lokey,
Twameva Daityaan-sura bhutasanghaan Devaan Kinnaraan sthaavara jangamaascha/
Paahi naanyaa gatih Shambho Vinihatyaasurottamaan,
Mayayaa mohitaah Sarvey bhavatah Parameswara/
Yathaa tangaa lahari samuhaa yudhyantichaanyonyamapaam nidhowacha,
Jalaashrayaa Deva jadikrutaascha Suraasuraastadwadajasya sarvam/

Sutavuvaacha: Ya yidam praataru-tthhaaya shuchirbhutwaa japennarah,
shrunuyaadwaa stavam punyam sarvakaamava -apnuyaat/

(Namastey Maheswara, Deva, Paramatma, Naraayana, Sharva Brahma and Brahmarupa, Shaswata, Ananta, Avyakta! Our salutations Sarvatma, Shankara, Artihara, Rudra, Nila Rudra, Sarva Vandya, Prakriti, Purusha, Srashtaa or Creator, Harta or destroyer, Jagad Guru, Traata, Neta, Brahmana Vatsala, Varada, Vangmaya,Vaachya, Vaachikavarjita, Ishaana, Yogi,Yoga vibhrama, Pundarika, always surrounded by Yogis, Brahma Swarupa, Bhavanta, itya Teja, Paratpara, Paramatma, Jadguru who visions, hears, resides all over in the Universe; Sarva Paani-Paadam, Sarvatokshishiromukha, Maha Devaamanirdesha, Sarvatjna, Vishwarupa, Virupaaksha, Sada Shiva, Koti Bhaskara Sankaasha, Koti Sheenshu Sannibha, Koti Kalaa sankaasha, Fulfiller of Twenty Six Great Desires, Sarva Vaasa, Swayambhuva, Pravartaka, Jagat Swami, Prakriti's Pataamaha, Vadanti, Varada, Sarva Vaasa, Swayambhu, Shruti Saara, Adrushta, Ekaaraneyka Murti, Sukshmaati Sukshma; You are the Sarva Swarupa representing Daityas-Devas-Bhuta-Kinnara-Sthaavara-Jangamaas. Shambho! We have no other place of refuge excepting you; the Universe is engulfed with Maya or Delusion; just as the huge waves of an Ocean gush to the shore and meekly get destroyed by striking it, Jalaashraya Deva; You are the Sarvam or the Infinite and the Eternal Truth!

Suta Muni said : Any person on rising early morning and securing cleanliness from within and without recites the above Stotra by Vishnu and Devas to Parameswara would gain excellent results of Punya and fulfillment).
[Essence of Linga Purana]

Shiva Stuti by Brahma on Tripurasura Samhara

Praseeda Deva Devesha Praseeda Parameshwara,
Praseeda Jagataam Naatha praseedaanandadaavyaya/
Panchaasya Rudra Rudraaya Panchaasatkoti Murtaye ,
Atmatrayopavishtaaya Vidyaa tatwaaya tey namah/
Shivaaya Shiva tatwaayaa Aghoraaya Namonamah,
Aghotaashtaka tatwaaya Dwadashaatmasva rupiney/
Vidyutkoti prateekaasha mashtakaamsha sushobhinam,
Rupamaanasthyaaya Lokesmin samsthitaaya Shivaatmaney/
Agnivarnaaya Roudraaya Ambikaardha shareeriney,
Dhavala Shyaama raktaanaam Mukti daayaamaraayacha/
Jyeshthaaya Rudra rupaaya Somaaya varadfaayacha,
Trilokaaya Tridevaaya Vashatkaaraaya vai namah/
Madhye gagana rupaaya Gaganasthaaya tey namah,
Ashta kshetraashta rupaaya Ashta tatwaaya tey namah/
Chaturdhicha Chaturdhaacha Chaturdhaa samsthitaaya cha,
Panchaghaa panchagaachaiva Panchamantra shaririney/
Chatusshashthi prakaaraaya Akaaraaya namo namah
Dwaantri shatattawa rupaaya Ukaaraaya namonamah/
Shodashaatma swarupaaa Makaaraaya namonamah,
Ashtadhaatma swarupaaya Ardha maatraatmaney namah/
Omkaaraaya namastubhyam chaturthaa samsthitaaya cha,
Gaganeshaaya Devaaya Swar-geshaaya namonamah/
Saptalokaaya Paataala narkeshaaya vai namah,
Ashtakshetra rupaaya Paraatparataraaya cha/
Sahasra shirasey tubhyam sahasraaya cha tey namah/
Sahasra paada yuktaaya Sharvaaya Parameshtiney/
Navaatma tatwa rupaaya Navaashtaatmaatma shaktaye,
Punarashta prakaashaaya tathaashaashta murtaye/
Chathusshashtadyaatma tatwaaya Punarashti vidhaayacha,
Gunaashtakavrutaayaiva Guniney Nirgunaaya tey/
Mulasthaaya Namastubhyam Shaaswastaanavaasiney,
Naabhi mandala samsthaaya hridi nisswana kaariney/
Kandharecha sthitaayaiva Taalu ranghna sthitaayacha,
Bhrumadhey samshitaayaiva naada madhye sthitayacha/
Chandra bimba sthitaayaiva Shivaaya Shiva rupiney,
Vahni Somaarka rupaaya Shattrimshacchakti rupiney/
Tithaa Samvrutya Lokaanvai pasupa bhujagaatmaney,
Triprakaaram sthitaayaiva tretaagni mayarupiney/
Sadaa Shivaaya Shaantaaa Maheshaaya Pinaakiney,
Sarvjnaaya Sharnyaaya Sadyojaataaya vai namah/
Aghoraaya Namastubhyam Vaasudevaaya teynamah,
Tatpurushaaya Namostu Ishaanaaya namonamah/
Namastrinshat prakaashaaya Shaantaateetaaya vai namah,

Ananteshaaya Sukshmaaya Uttamaaya Namostutey/
Ekaakshaaya namastubhyameka Rudraaya tey namah,
Namastrimurtraye tubhyam Shri- Kanthaaya shikhandiney/
Anantaasana samsthaaya Anantaayantakaariney,
Vimalaaya Vishaalaaya Vimalaangaaya tey namah/
Vimalaalaya samsthaaya Vimalaayartaartha rupiney,
Yogapeethantarasthaya Yoginey Yogadaayiney/
Yoginaamhridi samsthaaya sadaa nivakarashukavat,
Pratyaahaaraaya tey nityam Pratyaahaara rataayacha/
Pratyaahaara rataanaam cha pratisthaanasthitaayacha,
Dhyaanaaya Dhyaana rupaaya dhyaanagamyaaya tey namah/
Dhyeyaaya dhyeyagamyaaya Dhyeya dheyadhaanaaya tey namah,
Dhyeyenaamapi Dhyaayaay Namo Dhyeyatamaayatey/
Namonamah Sravavidey Shivaaya Rudraaya Sharvaaya Bhavaaya tubhyam,
Sthulaaya Sukshmaaya Susukshmasukshma sukshmaaya
Sukshmaaya Sukshmaartha videy Vidhaatrey!
Adyantashunyaaya cha Samsthitaaya tathaa twasunyaayacha Linginecha,
Alinginey Lingamayaaya tubhyam Lingaaya Vedaadimayam Sakshaat/

(Be compassionate and benevolent Parameshwara, Jagannatha, Ananda Swarupa, Avyaya, Panchamukha Rudra!You are of Panchaashat koti /Five hundred crore Forms and 'Atmatraya'; Vidyaa Tatwa, Shiva, Shiva Tatwa, Aghora, Ashtaka Tatwa, Dwadashaatma Swarupa, Vidyutkoti Swarupa, Shivaatma, Agni Kaarana, Roudra, Ambikaartha Sharira /Artha Naareeswara; Dhavala-Shyaama Rakta yuta; Muktidaana, Amara, Jyeshtha, Rudra Rupa, Soma, Varada, Triloakaaya, Tridevaaya, Vashatkaara, Gagana rupa, Ashta Kshetra, Ashta rupa, Ashta Tatwa; Chaturdha, Chaturdstha Samsthita, Panchadha, Pancha Mantra Swarupa; of Chathus -shasthi or Sixty Four Forms; Akaara; Dwantrishat Tatwa Rupa Ukaara; Shodashaatma Swarupa Makaara; Artha Maatra Swarupa, Omkaaraaya; Gaganeshaaya, Devaaya, Swargeshaaya; Sapta lokaay; Paataala Narakeshaaya; Ashta Kshetraaashta Swarupa; Paraatpara; Sahasra Sirasa, Sahasraaya, Sahasraya, Sahasra paada yukta, Sharva, Parameshthi, Navatma Tatwa Swarupa, Navaatshtaatmaatma Shaktaye, Punarakshta Prakaasha, Ashtaashta Murtaye, Chatusshashtaasta Murtaye; Ganaashtavritaaya, Guna, Nirgunaaya; Mulasthaaya, Shaswata sthaana vaasiney, Naabhi mandala samsthaaya; Hridi nisswana kaariney, Bhrumadhyaey; Naadamadhyaye, Chandra bimba sthitaa, Shiva, Shiva Swarupiney, Vahni Somaarka Rupa, Shadtrimshacchakti rupiney, Tretaagnimaya rupiney, Sadaa Shiva, Shaanta, Mahesha, Pinaakiney, Sarvjnaaya Sharnya, Sadyojaataaya, Aghora, Vaamadeva, Tatpurusha and Ishaana! Salutations to you Maha Deva, you are Trishatprakaasha, Shaantaateeta , Anantesha, Sukshmaaya, Uttama, Eka Rudra, Tri Murti, Shri Kantha, Shikhandi, Anantaasana, Anantaantha kaara, Vimala, Vishala, Vimalaanga, Vimalaasansthaana, Vimalaarthaartha Rupa, Yoga peethaantastha, Yogi, Yoga dayani, Yogahrudi samsthaaya, Nivaakashuka, Pratyaahaara, Pratyaahaara ratha, Dhaaranaaya, Dhaaranaamita ratha, Dhaaranaabhyaasa yukta, Puratsaa samthita, Dhyana-Dhyana Rupa-Dhyaanagamya-Dhyeya-Dhyaya gamya- Dhyeyadhyaana and Dhyeyatama; Shivaya, Rudraaya, Sharvaaya, Bhavaaya, Sthulaaya Sukshmaaya, Su Sukshma-Asukshma- Sukshmaaradhavidhi; Maha Deva! you have neither beginning nor

end and basically you are 'Shunya'as you are Nothingness but of the Totality of Everything! You are indeed the Linga yet the 'Alinga', the Lingamaya, Lingaaya and Sakshaat Vedaadimaya!) Brahma further stated that Maha Deva had indeed possessed the capability not only to destroy the Tripuras after all, but the Trilokas at the Time of Pralaya or the Great Extermination and that it was His Maya and Play that he gave a long to the Daityas as per their destinies!

As Brahma prayed to Maha Shiva as above, the latter was visibly happy and having smiled at Devi Parvati, blessed Brahma and Vishnu ; Indra and Devas were re-instated instantly to their respective positions.

Those who read or hear the account of ' Tripuraasura Samhara' with physical and internal cleanliness would be blessed:

Paapaisha muchatey jantuh shrutvaadhaayamimam shubham,
Shatravo naashamaayaanti sangraamey vijayibhavet/
Sarva rogairna baadhyet Aapadona sphrushanti tam,
Dhanamaayuryasho Vidyaam prabhaavamatulam labhet/

(Such readers are freed from sins, diseases and problems and would secure dhana, longevity, Vidya, fame, Prabhava or brightness and all round fulfillment.)
[Essence of Linga Purana]

Pashupaasha Vrata Vyapohana (Purification) Stotra

Vyasa Deva recited the Vyopahana Stotra as narrated from Nandi Deva to Kartikeya:
Namah Shivaaya Shuddaaya Nirmalaaya Yashaswiney/
Drushtaantakaaya Sarvaaya Bhavaaya Paramaatmaney,
Pancha Vaktro Dasha bhujo hyakshapanchadashairyutah/
Shuddha sphatika sankaasham Sarva -abharana bhushitah/
Sarvajnah Sarvagah Shantah Sarvopari samsthitah/
Padmaasanasthah Someshah Paapamaashu Vyapohatu,
Ishaanah Purushaschaiva Aghorah Sadya yevacha/
Vaama Devascha Bhagavaan Paapamaashu Vyapohatu,
Anantah Sarva Vidyeshah Sarvajnah Sarvadah Prabhuh/
Shivadhyaanaika sampannah sa mey Paapam Vyapohatu,
Sukshmaha Suraasureshaano Vishvesho Gana Pujitah/
Shivadhyaanaaika sdampannah sa mey Paapam vyapohatu,
Shivottamo Mahaa Pujyah Shiva dhyaana paraayanah/
Sarvagah Sarvadah Shantah sa mey Paapamvyapohatu,
Ekaaksho Bhagavaanishah Shivaarchana paraayanah/
Shiva dhyaanaika sampannah sa paapam Vyapohatu,
Trimurthih Bhagavaaneeshah Shiva Bhakti Prabhodhakah/
Shivadhyaanaika sampannah sa mey paapam vyapohatu,
Shrikanthah Shripatih Shrimaanjnishwa dhyaana ratah sadaa/
Shivarchanaratah saakshaat sa mey Paapa vyapohatu,

Shikhandi Bhagavaanyashaantah Shava bhasmaanulepanah/
Shivaarchanaratah Shrimaan sa mey paapam vyapohatu/

(My salutations Maha Shiva!You are Shuddha, Nirmala, Yashaswi, Kaala drushyaney, Sharva, Bhava, Paramatma, possessor of Five Faces and Fifteen Eyes; Sphatikamani samaana, Sumpurnaabharana bhushita or fully ornamented; Sarvajna, Shanta, Sarvoparisthita, Padmaasana and Somesha; Ishaana, Purusha, Aghora, Vaama Deva, kindly demolish our sins; You are Ananta, Sarva Vidyeshwara, Sarvajna, Fulfiller of all desires; Dhyana nishtha Shiva, Sukshma, Suraasurekshara, Vishvesha, Dhyana sampanna: please demolish our sins. Shivottama, Maha Pujya, Dhyana Parayana,and Sarvajna please keep me off from sins. Ekaaksha, Isha, Shivarchana parayana, Dhyan Sampanna keep me away from my derelictions and liberate me; Tri Murthis,Shiva Bhakta Pramodika,Shiva Dhyaana Sampanna, destroy my Maha Paapaas). Those who recite the above would be freed from the worst sins possible that they had committed like Go hatya, Brahmana hatya, Matru-Pitru hatya, Sharanaagata hatya etc. and would attain Rudra Loka. In the instant life, the reciters of the Stotra would secure Artha-Kaama-Vidya-Arogya and Tripti or Fulfillment.
[Essence of Linga Purana]

Shiva teaches Panchakshara Mantra to Devi Parvati

Omityekaashram Mantram sthitah sarvagatah Shivah,
Mantrey shadaksha –rey sukshmey panchaakshara tavuh Shivah/
Vaachya vaachaka bhaavena sthitah saakshaat- swabhaavatah,
Vaachya Shivah prameyaatwaan Mantrastadvaachakah smritah/
Vaachya Vaachaka bhavenamanaadih samsthitastayo,
Vedi Shivaagamey vaapi yatra yatra Shadaksharah/
Guhyaadguhyataram saakshaanmoksha Jnaanamanuttamam,
Asya Mantrasya vakshyaami Rishicchandodhi Daivatam/
Beejam Shaktih Swaram varnam sthaanam chaivaaksharam prati,
Vamadevo naama Rishih Panktiscchanda udaatdhrutah/
Devataa Shiva yevaaham Mantrasyaasya varaananey,
Nakaaraadeeni beejaani Panchabhutaatmakaanicha/
Atmaanam Pranavam viddhi Sarvavyaapinamavyayam,
Shaktistwameva Deveshu Sarva Deva Namaskrutey/
Twadeeyam Pranavam kinchin –madeeyam Pranavam tathaa,
Twadeeyam Devi Mamtraanaam Shakti bhutam na shamshayah/
Akaarokaaramakaaraamadeeyo Pranavey sthitaah,
Ukaaramcha Makaaramcha Akaaramcha kramenavai/
Twadeeyam Pranavam Viddhi Trimaatram Pluta- muttamam,
makaarasya ssarodaatta Rishi Brahmaa sitam Vapuh/
Chhando Devi Gayatri Para -maatmaadhi Devataa,
Udaattah Prathamastudwacchaturyascha dwiteeyakah/
Panchamah Swaritaschaiva Madhyamo nishadhah smrutah,
Nakaarah peeta varnascha sthaanam urva mukham smrutam /
Indriyodhi Devatam Gayatri Goutamey Rishih,

Makaarah Krishna varnosya sthaanam vai Dakshinaamukham/
Chhandonushtup Rishischaatri Rudro Daivata-muchyatey,
Shikaaro dhumra varnasya sthaanam vai Paschimam Mukham/
Vishvaamitra Rishistrishthup cchando Vishnustwa Devaam,
Vakaaro Hema varnasya sthaanam chaivottaram Mukham/
Brahmaadhi Devatam cchando Brihati chaangiraa Rishih,
Yakaaro raktavarnascha Sthaana murdhvem Mukham Viraat/
Cchando Rishirbharadwaajah Skando Daivatamuchyatey,
Nyaasamasya pravkshaami sarva siddhikaram Shubham /

(This Unique Single Akshara Mantra OM is firmly embedded in Shiva; this Mantra of six letters viz. *Om Namah Shivaaya* is actually considered as of Five Aksharas; from the view-point of 'Vaachya' and 'Vaachaka', Shiva is the Vaachya or the Target or He who is sought after and Vaachaka is the means to achieve the Vachya, viz. the Mantra; wherever the Mantra is recited there is Shiva; in fact the Mantra is the Essence of Vedas; the Vidwans who recite the Panchakshari as continuous Japa are sure to attain Moksha. This Parama Vidya is indeed of Shiva's heart. The Rishi, Chhanda /Prosody, Devata, Beejam and Shakti of the Panchaakshari Mantra is as follows: Vama Deva is the Rishi, Pankti is the Cchanda, Shiva Himself is the Devata, Nakaaraadi Pancha beejas are Pancha Bhutaas; Pranava swara Om is Shiva's Supreme Soul and also the Shakti. Each letter of the Mantra is distinguished wih the Rishi-Chhanda-Deva-Shakti-Beeja combination).

Then as prescribed, the Anga Nyasa and Karanyasas should be performed before taking over the Mantra Japa. The person who is practising the Panchaakshara Mantra has to perform 'Pranaam'or sincere salutation to his Guru with 'Shraddha'by way of Maanasika- Vaachaka or Uccharana-Karma vidhaana or with purity of mind, humility of voice and perfection of deed and then take over the possession of the Mantra from the Guru at a Place of cleanliness, at an ideal time when Grahas, Nakshatras and Yogaas are well-placed. The Japa has to be performed with eqanimity of mind, full control of Indriyas-both Karmendriyas and Jnaanendriyas and of extreme concentration fixed at the targetted Shiva Maha Tatwa. It is stated that 'Upaashyu Japa' or slowly rendered Japa is hundred times superior and effective that Japa Yajna; when any Japa or repetetive recitation of a Mantra is performed, then that Japa is called 'Vaachaka'or vocal in kind; the Upanshu Japa has slight lip-movement; but Japa of the best is called 'Maanasika' when only mind and thought are at work. Indeed any of the above types of Panchaakshari Japa done with unflinching concentration by aligning Parama Shiva and the Self would definitely yield Siddhis. But mere japa of the Panchakshari wthout securing the balance of mind and target are of no avail. Without 'Sadaachaara' or of Self Regulaton and Good Observance of Morality and Virtue, any amount of Japa would be fruitless:

Yasmaadaachaara heenasya Saadhanam nishphalam bhavet,
Aachaaram Paramo Dharma Aachaarah Paramo Tapah/
Aachaaram Paramo Vidyaa Aachaarah Paramaa Gatih,
Sadaachaaravataam Pumsaam Sarvatraabhayam bhavet/
Aachaara heenaanaam Sarvatraiva bhayam bhavet,
Aachaara heenah Purusho Lokey bhavati ninditah/

(Without Aachara and good conduct, any kind of Sadhana or Endeavour is neither possible nor fruitful since Aachaara is the prerequisite of any virtious deed; Aachara is the Parama Dharma, the Parama Tapas, Parama Vidya and Parama Gati or way of Life. Persons of Aachara have access to every thing that is right where as those without Aachara are either afraid, misguided or suspected).

Maha Deva emphasised to Devi Parvati the utmost significance of performing 'Trikaala Sandhyopaasana'and recital of Gayatri Mantra daily. Sandhya Vandana ought not to be discarded at any cost or provocation of the 'Shadvargas' of Kaama-Krodha-Lobha-Moha- Mada-Matsaras. A Brahmana loses his Brahmanatwa as soon as he ceases to observe this 'Daily Niyama' or Regulation mandatory to a Brahmana. Parama Shiva further underlined the basic principles of Virtue viz. Truthfulness :

Yatsatyam Brahma ityaahurasatyam Brahma dushanam,
Anrutam Parusham Shathyam Paishunyam Paapa hetukam/
Paradaaraanparadravyam Parahimsaam cha sarvadaa,
Kkachicchaapi na kurvati Vaachaa cha Manasaa tathaa/

(Refrain from 'Asatyam' or speaking lies: Truth is Brahma and Asatya is as bad as ridiculing Brahma himself; haughtiness, wickedness, slandering are all germinators of depravities and derelictions. Para Daaraa, Para dravya, Para himsa and such other immoralities are not even thought of, let alone done. Shiva was emphatic about the observance of Varnaashrama Vidhana. Brahmanas should never take food without taking bath, nor performing Japa, Agni Karya, and such deeds; they should follow a strict regimen in the context of food consumption as Shiva is always considered as a Bhokta of Naiveydya -anna or the food offered to him by Bhaktaas. Drinking water by one's mouth, while standing, by the left hand and handed over by others. Never walk alone on lonely places, never meditate to Devas by showing the back such as Surya and Chandra Devas, nor even to Pratimas of Gods. As Agni is pure and Sacred, never cross it, jump over or spit. Similarly, never misuse Rivers, Sarovaras and other water bodies as they too are among the Pancha Bhutas. Never touch animals like serpents, dogs, donkeys, camels, birds and so on. Most importanly, one should esteem his or her Guru as equal to Tri Murtis and that is why the hymn:

Guruh Brahma Gurur Vishnu Gurur Devo Maheswaraha,
Guruh Saakshaat Parahbrahma tasmai Shri Guraveynamah/

The anger or even marginal displeasure of Guru would advesely affect the Sishya's morale, reputation, thinking capacity and recurrent difficulties of life including ill-health, poverty and untimely death! It should be against such controlled and virtuous life that the concentrated practice of Panchaakshari Mantra would yield maximum results.

Sabeeja samputam Mantram Shata Laksham Jepeycchruchih,
Matsaayujya mavaapnoti Bhaktimaan Kimatah Param/
That was what Maha Deva assured Devi Parvati [Essence of Linga Purana]

Brahma and Vishnu commend Shiva Linga

Namostu tey Lokasuresha Deva Namostutey Bhutapatey Mahaatman, Namostutey Shasvata Siddha Yoginey Namostutey Sarva Jagat pratishthita/ Parameshti Param Brahma twaksharam Paramam padam, Jyesthastwam Vamadevascha Rudrah Skandah Shivah Prabhuh/ Twam Yagnastwam Vashatkaarastwamomkaarah Paratapah, Swaahaakaaro Namaskaarah Samskaarah Sarvakarmanaam/ Swadhaakaarascha Yagnascha vrataani niyamaastathaa, Vedaa lokaascha Devaascha Bhagavaaneva Sarvashah/ Aakaashasya cha Shabdastwam bhutaanaam Prabhavaapyayah, Bhumou Gandho Rasaschaapsu tejorupam Maheshwarah/ Vaayoh sparshascha Devesha Vapushchandra -masastathaa/ Buddhou Jnaanam cha Devesha Prakruterbeejamevacha/ Samhartaa Sarvalokaanaam Kaalo Mrityumayomtakah, Twam dhaarayasi lokaamstreemstwameva srujasi Prabho/ Purvena Vadanena twamindratwam prakaroshi vai, Dakshinena tu vaktrena lokaansamkshipasye punah/ Paschimena vaktrena Varunastho na samshayah, Uttaarena tu vaktrena Somastwam Devasattamah/ Ekadhaa Bahudhaa Deva Lokaanaam Prabhavaa- pyayah, Adityaa Vasavo Rudraa Marutascha Sahaashvinah/ Saadhyaa Vidyaadharaa Naagaaschaaranascha Tapodhanaah/ Vaalakhilyaa Mahaatmaanastapah Siddhaascha Suvrataah/ Tatwatah Prasutaa Devesha yechaanye niyatavrataah, Umaa Sitaa Sinivaali Kuhurgayatrya evacha/ Lakshmih Kirtirdhrutirmedhaa Lajja Kantirvapuh Swadhaa, Tushti Pushtih Kriyaachaiva Vaachaam Devi Saraswati, Twattah Prasutaa Devesha Sandhyaa Raatristathaiva cha/ Suryaayutaanaamayutaprabhaava Namostutey Chandra Sahasragoura, Namostutey Vajra Pinaakidhaariney Namostutey Saayaka chaapa paanaye/ Namostutey Bhasma vibhushitaanga Namostutey Kaama Sharira naashana, Namostutey Deva Hiranya garbha Namostutey Deva Hiranyavaasasey/ Namostutey Deva Hiranya yoney Namostutey Hiranyanaabha / Namostutey Deva Hiranya retasey Namostusey Netrasahasrachitra/ Namostutey Deva Hiranyavarna Namostutey Deva Hiranyakesha, Namostutey Deva Hiranya Vira Namostutey Deva Hiranya daayiney/ Namostutey Deva Hiranya Naatha Namostutey Deva Hiranya Naada, Namostutey Deva Pinaakapaaney Namostutey Shankara Nilakantha/ (Salutations to You the Lord of Lokas, Devas and Sarva Bhutas, Mahatma! You are the One with everlasting yogic powers and the One who established in all over the Lokas; You are the Parameshthi or the Supreme Deity, Param Brahma or the Ultimate Brahma, the Final Destination; You are the Jyeshtha or Senior Most, Vamadeva, Rudra, Skanda, Shiva and Prabhu; You are the Yagna Swarupa; Vashatkara or the All-Pervasive Supreme Controller and the Personification of Sacrifices; Omkara Swarupa; Swahakara or the Embodiment of all Yagna karmas; Samskaara or the Great Reformer; Sarva Karmanaam or He who directs all the Sacred Deeds; Swadhaakara or the Emblem of all the deeds in connection with worship to Pitru Devatas; the decider of the Regulations in the performance of Yagnas and Vratas; You are the Highest Authority on Vedas, to the Lokas, of Devas and for everything. You are the Akaasha (Sky) and its Shabda (Sound); You are the Origin and Termination of all the Beings; You are the Bhumi and its Gandha or smell; you are the Physique of Chandra; the Feelings of the Heart and the Knowledge of the Mind; You are the Basic Seed to Prakriti or Nature; You are the Samharta or Mrityu or Kaala; you are the Preserver and Sustainer of all the Lokas; the Supreme Creator; you keep Indra on your Eastern side; retain all the Lokas on your

Southern side; keep Varuna on your west; keep Soma on your Northern side; Devadi Deva you are the creator and destroyer of the Lokas not once but again and again repeatedly. Maha Deva! You are the manifestation of Adityas, Vasus, Rudras, Maruts, Aswinis, Sadhyas, Vidyadharas, Naagas, Charanas, Valakhilyas the Tapaswis; Siddhaas; and all the Mahatmas.Parama Shiva! you are the Srashta of Uma, Sita, Sinivali, Kuhu, Gayatri, Lakshmi, Kirti, Dhriti, Medha, Lajja, Kanti, Vasus, Swadha, Tushti, Pushti, Kriya, Sarasvati, Sandhya, and Raatri. You have the brilliance of Ten Thousand Suryas and thousand Chandras; Vajra Pinaka Dhari or the Wearer of Pinaka or Bow and Arrows of Diamond-like radiance, rigor and resistance! Both Brahma and Vishnu continued to extol Parameshwara further: Bhasma Vibhushita, Mammadha marana kaaraka; Hiranya Garbha, Hiranya Vaktra, Hiranya Yoni, Hiranya Naabha, Hiranya Retasa, Sahasra netra yukta; Hiranya Varna, Hiranya Kesha, Hiranya Veera, Hiranyaprada, Hiranya Natha, Hiranya dhwani kaaraka; Shankara; and Nilakantha!) [Essence of Brahmanda Purana]

Parashurama Stuti of Shankara

Namastey Deva Devesha Namastey Parameshwara, Namastey Jagatonaatha Namastey Tripurantaka/Namastey Sakalaadhyaksha Namastey Bhakta Vatsala, Namastey Sarva Bhutesha Namastey Vrishabhadhwaja/ Namstey Sakalaadhisha Namastey Karunaakara, Namastey Sakavaabvaasa Namastey Nilalohita/ Namah Sarva devaa ri gana naashaaya Shuliney, Kapaaliney Namastubhyam Sarvalokaikapaaliney/ Smashanavisiney nityam Namah Kailasa vaashiney, Namostu Paashiney tubhyam Kaala kutavishaashaney/ Vibhavemara vandyaaya Prabhavey tey Swayambhuvey, Namokhilajagatkarma saakshibhutaataaya Shambhavey/ Namastripathagaaphena bhaasigaadrendumouliney, Maha bhogindra haaraaya Shivaaya Paramatmaneyt/ Bhasmasancchaanna deheaaya namorkaaginindu chakshushey, Kapardiney namastubhyamandhakaasura mardiney/ Tripura dhwamsiney Daksha Yagna vidhwamsiney namah, Girijaakuchakaashmeeraviranjita mahorasey/ Maha Devaaya mahatey Namastey Krittivaasasey,Yogidhyeya swarupaaya Shivaayaachintya tejasey/ Swabhakta hridayaambhoja karnikaa madhyavartiney, Sakalaagama siddhanta saararupaaya tey namah/ Namo nikhila yogendra bodhaanaayaamritaatmaney, Shankaraakhila vyapta mahimney Paramatmaney/ Namah Shartvaaya Shaantaaya Brahmaney Vishwa rupiney, Adi madhyaata heenaaya Nityaayaavyakta murtayey/ Vyaktaavyakta swarupaaya sthula sukshmaa- tmaney namah, Namo Vedaanta Vedyaaya Vishwa Vigjnaana rupiney/ Namahsuraasura shreni mouli pushpaarchita anghnaye, Shri Kanthaaya Jagaddhaatrey Loka Kartrye namo namah/ Rajogunaataney tubhyam Vishwa srishti vidhaayiney, Huranyagarbha rupaaya Haraaya Jagadaadiye/ Namo Vishwaatmaney Lokasthitivyaapaara kaariney, Satwa vijnaana rupaaya Paraaya Pratyagaatmaney/ Tamoguna Vikaaraatya Jagatsamhaara kaariney, Kalpaantey Rudrarupaaya Paraapaa videy namah/ Avikaaraaya Nityaaya namah Sadasadaatmaney, Tawa yattatrajaananti Yoginopi Sadaamalaah/ Twaamavigjnaaa durjeyam Samyad Brahmaadayopi hi, Samsaranti Bhavey nyunam na tatkarmaatmikaaschiram/ Yaavannapaiti charanou tavaa- jnaana vighaatinah, Taavadbhhramati Samsaarey Panditochetanopivaa/ Sa yeva Dakshah sa krutisa Munih sa cha Painditaha, Bhavatascharanaambhojey yena Buddhih sthirikrita/ Su Sukshmatvena Gahanah Sadbhaavaste - trayimayah, Vidushaamapi mudhena sa mayaa Jnaaya-tey kattham/ Ashabdagocha ratwena Mahimnastwa saampratam, Stotumupyanalamsamyaktwaa- maham jadadhiryatah/ Tasmaanagnaanato vaapi mayaa Bhakyaiva Samstutah, Preetascha Bhava Devecha naunutwam Bhaktavatsalah/

(Devadeva! Jagannaadha, Tripuraantaka,Sakala adhyaksha, Bhaktavatsala, Sarva Bhutesha, Vrishabhadhwaja, Sakalaadhisha, Kanukaakara, Skaklaavaasa, Sakala Devaarigana Naashaka, Shuli, Kapaali, Sarva Lokaika paala, Nitya SmashnaVaashi, Kailasavaasi, Pashayukta, Kalakuta-vishaara, Sarva Vibhu, Amarvandya, Swayambhu, Shaktivaan, Sagatkarma Sakshi, Shambhu, Chandramouli, Sarpakantha haara, Shiva, Paramatma, Vibhuti sanchhanna deha, Suryachandr aagninetra, Kapardi, Andhakaasura mardana, Tripura dhwamsi, Daksha Yagna Vinaashaka, Yogijana Dhyeya, Achintya Rupa, Bhakta hridayaambhoja karna madhya varti, Sakalaagama Siddhaanta Saara Rupa, Sakala Yogendra Prabhu, Shankara, Sakala Vyaapta Maha mahimna, Paramatma, Sharva, Shaanta, Jagadbrahma, Vishwarupa, Adimadhya rahita, Nitya, Avyakta, Vyaktaavyakta Swarupa, Sthula Sukshmaatma, Vedanta Vedya, Samasta Vishwa Vigjnaana Swarupa, Suraasurasangha Shreshtha puja paada, Shrikantha, Srishti karta, Lokakarta, Rajo gunaatma, Hiranyagarbha, Paratpara, Pratyagatma, Tamoguna Vikaara, Jagatsamhaara, Kalpanta Rudra Rupa, Parapara-Vida, Avikara, Nitya, Sadas adaatma, Buddhi Prabodha, and Buddhin-driya Vikara! My salutations to you as you are manifested in various Forms as Vasu-Rudra-Marud-Aditya- Saadhaya and Ashwini Kumaaras! You are Avikara, Aja, Nitya, Sukshma Rupa! You are not controllable and unimaginable even by Brahma! Those who continue in ignorance about you and your three major features of Srishti-Sthiti-Samhara are engaged in the cycle of births and deaths; as even great Scholars are unaware about you, what could I realise about you! Indeed your magnificence is far beyond description and voice; thus I am unable to commend you as my Stuti properly yat I know that you are affectionate to your Bhaktas!) [Essence of Brahmanda Purana]

Andhakaasura's eulogy to Maha Deva

Namostu tey Bhairava Bhima Murtey Trilokagoptrey Shitashuladhaariney,Vimshaardha baaho Bhujageshahaara Trinetra maam paahi vipanna budhim/ Jayaswa Sarveswara Vishwa Murtey Suraasuravandita paada peetha, Trailokya Maathurguravey Vrishaangka Bheetah Sharanyam Sharanaagatosmi/ Twaam Naatha Devaah Shivameerayanti Siddhhaaharam Sthaanum Maharshyascha, Bheemam cha Yakshaa Manujaa Maheshwaram Bhutaascha Bhutaadhipamaamayanti/ Naishaacharaa Ugramupaarrchayanti Bhaveti Punyaaha pitaro namanti, Daasosmi tubhyam Hara paahi Mahyaam Paapakshayam mey kuru Lokanaatha/ Bhavaamstridevastriyugastridharma Tripushkaraschaasi Vibho Trinetra, Traiyyaarunistri Shrutiravyayaatman Puneehi Maam twaam sharanam gatosmi/ Trinaachiketastripada pratishthah Shadangavit twam vishayeshwa lubdhah, Trilokanaathosi puneeha Shambho Daasosmi bheetah Sharanaagatastey/ Krutam macchankara teyparaatham Mayaa Mahaabhuta patey Gireesha,Kaamaarinaa nirjita maanasena Prasaadayo twaam Shirasaa natosmi/ Paapoham Paapa karmaaham Paapaatmaa Paapa sambhavah Teaahimaam Deva Ishaana Sarva paapa haro bhava/ Maa mey krudhyaswa Devesha twayaa chaitaadrushosmyaham, Srashtah paapa samaachaaro mey prasanno Bhaveswara/ Twam Kartaachaiva Dhaataacha twam jayastwam Mahaajayah, Twam Mangalastwa momkaarastwa meeshaano dhruvovyayah/ Twam Brahmaa Srushtikrunnaathastwam Vishnustwam Maheswarah, Twamindrastwam Vashat- kaaro Dharmastwam cha Surottamah/ Sookshmastwam Vyakta rupastwam twamavyayas –twameeshwarah, Twayaa Sarvamidam Vyaaptam Jagat Sthaavara jangamam/ Twamaadiranto Madhyasca TwamanaadihvSahasrapaat, Vijayastwam Sahasraaksho Virupaaksho Mahaa Bhujah/

Anantah Sarvago Vyaapi Hamsah Praanaadhipatochyutah, Geervaana patiravyagro Rudrah Pashupatih Shivah/ Traividyastwam Jitakrotho Jitaarirvijitendriah, Japasha Shula paanistwam traahi maam sharanaagtam/

(Namastey Maha Bhairava, Bheema Murti, Trailoka Rakshaakarey, Shula dhaariney! Ten handed, Naagesha Haara dhaariney! Kindly bestow Raksha or safety to me as I had been a lost person without perspective; Sarveswara who was worshipped by Devas and Asuraas alike at your lotus feet, may Victory be with you always, Vrishanga! In the present situation I feel miserable, full of fear and shame and am at your feet seeking your mercy and shelter! You are an embodiment of auspiciousness as Siddhaas hail you as Hara or Paapahari; Maharshis address you as Sthaanu or Ever Steady; Yakshas call you as Bhima; Manushyas pray to you as Maheswara; Bhutas consider you as Bhutapati; Nishaacharaas or Rakshasaas worship you as Ugra; Pitruganaas realise you as Bhava and supplicate you; Hara! I am your servant and devotee; Kindly demolish my sins and provide me succour. Sarvasamartha Trinetra! You are Trideva, Tridharma, Triyuga, Tripushkara, Traiyyaruni, Trishruti, Trinaachiketa and Tripada Pratishtha or of Trilokaas; You are the Embodiment of Shadvedangaas or Six Vedangaas of Siksha, Kalpa, Vyakarana, Nirukti, Chhanda and Jyotisha. Hey Shambho! I am your Daasaani-Daasa having reached my final destination with extreme repentance and remorse for having committed irredeemable and shameful sins for forgiveness. Kindly exonerate and save me., as I was a victim of Kama of the meanest kind: I am Paaapi, Paapakarma, Paapaatma, and Paapa Sambhava. Maha Deva! You are the Creator, Administrator and Preserver; You are the Emblem of Victory, the Eternal Fund of Virtue, Sacrifice and Mercy! You are Mangalamaya, Ishaana, Avyaya and Dhruva; Yor are Brahma, Vishnu and Maheswara, Indra, V ashatkaara, Dharma, Sarva Sreshtha, Sukshma Swarupa, Vyakta Rupa, Aprakatahasya, Avyakta, Ishvara, Jaraachara Jagat Vyapta; yet Unravealed; Adi-Mandhyaata Rahita; Adyanta Rahita, Sahasrapaada, Adytanta Rahita , Sarvagata, Sarva Sthita, Sarva Vyapi, Hamsa, Prana Swami, Achyuta, Devadhi Deva, Shanta, Rudra, Pashupati, Shiva, Trivedi, Krodhajita, Shatru vijita, Indria jayi, Jaya and Shulapaani; do very kindly save me Maha Deva!)
[Essence of Vamana Purana]

Krishna's worship to Mahadeva

Kireetinam gadinam chitramaalam Pinaakinam Shulinam Devadevam,
Shaardula charmaambara samvrutaangam Devyaa Mahaadevamasou dadarsha/
Paraswadhaasakta karam Trinetram Nrisimha charmaavrita sarva gaatram,
Samudgirantam Pranavam brihantam Sahasra Surya pratimam dadarsha/
Prabhum Puraanam Purusham Purastaat Sanaatanam Yoginameeshitaaram,
Anorineeyamsamananta Shaktim Praaneswaram Shambhumasou dadarsha/
Na yasya Devaa na Pitaamahopi nendro na chaagnir -varuno na Mrityuh,
Prabhaavamadyaapi Vadanti Rudram Tamaadi Devam Puruto dadarsha/
Tadaanvapashyad Girishasya Vaame Swaatmaanmavyakta manantarupam,
Stuvantameesham Bahubhirvachobhihi Shankhaasichakraarpita hastamaadyam/
Kritaanjalim Dakshinatah Suresham Hamsaadhirudham Purusham dadarsha,
Stuvantameeshasya Param Prabhaavam Pitaamaham Lokagurum Divistham/

Ganeswaraanarka sahasra kalpaan Nandeeswaraadeenamita Prabhaavaan,
Triloka bhartruh Puratonwapashtat Kumaaramagni pratimam sashaakham/
Marichamatrim Pulaham Pulastham Prachertasam Dakshamathaapi Kanvam,
Paraasharam tatparato Vasishtham Swayambhuvah chaapi Manum dadarsha/

(Shri Krishna visioned Parama Shiva wearing Mukuta/ Headgear,Gadaa / mace, Trishula, Pinaaka Dhanush / Pinaaka bow and Chitra-Vichitra/ multi-coloured garlands; he was attired with Simha Charma or Lion Skin; reciting Pranava; likened to thousands of Suryaas; and Trilochana or of Three Eyes. Krishna also viewed before him that Purana Purusha, Sanaatana, Yogeswara, the Tiniest like atom, with Endless Shakti /Energy, viz. Shambhu. Krishna visioned that Parama Shiva who could not be comprehened by Devataas, Pitamaha Brahma, Indra, Agni, Varuna and Yama till date. Krishna saw Maha Deva along with Vishnu along with Shankha-Asi or Sword and Chakra on his left side in position even as the latter was known as Atma Swarupa-Avyakta- Ananta and Adi Deva and the latter was engaged in continuous commendation of Maha Deva! To Shankara's eastern side was seated Brahma glorifying Parama Shiva, while facing the latter were Ganeshwara, Nandeswara and Kartikeya. Behind Shiva were the famed ones like Marichi, Atri, Pulaha, Pulastya, Pracheta, Daksha, Kanva, Parashara, Vasishtha and Swayambhu Manu).

As Krishna had a full 'darshan'of Shiva accompanied by Parvati, Shri Krishna applauded him as follows:

Namostu tey Shashwata Sarvayoney Brahmaadhipam, Twaamrushayo vadanti,
Tapascha Satwam cha Rajastamascha Twaameva Sarvam pravadanti Santah/
Twam Brahmaa Hariratha Vishwayoniragnih Samhartaa Dinakara mamdalaadhivaasah,
Praanastwam Hutavaha Vaasavaadi bhedastwaamekam sharanamupaimi Devameesham/
Saamkhyaastwaam Vigunamathaahureka rupam Yogastwaam satatamupaasatey hrudistham, Vedaastwaamabhidadhateeh Rudramagnim twaamekam sharanamu- paimi Devameesham/ Twatpaadey kusumamathaapi patramekam Dattvaasou bhavati Vimukta Vishwa bandhah, Sarvaagham pranudati Siddhayogijushtam Smrutwaa tey padayugalam bhavatprasaadaat/

(My salutations to You Shaaswata! Sarva Mula Kaarana or the Root Cause of the Totality; Rishis affirm that you are the Master of Brahma; they assert that you are the Spring of the Three Gunas of Satwa-Rajasa-Tamasas; indeed you are the one residing in all the Lokas of Brahma, Vishnu, Vishwayoni, Agni, Samharta and also in Surya Mandala; You are the varied Forms of Praana, Hutavaha or Agni, Indra and all other Devaas; I have arrived into the shelter of Maha Deva; Saankhya Shastra Vedis extol you as the Singular and Gunaateeta Entity beyond Gunas and Maha Yogis are in constant search for you and perform 'Upasana'; Vedas commend you as Rudra and Agni. Mahadeva! I seek indulgence and support! Human Beings place a flower or even a Bilwa Patra on your feet and you oblige them to get rid of the Shackles of Samsara! When Siddhaas and Yogis think of your sanctified feet sincerely, you are merciful to smash the burden of their sins!)

Yasyaseshavibhaaga- heenamamalam hridyantaraavasthitam
Tatwam Jyotiranantamekamachalam Satyam Param Sarvagam,
Sthaanam praahuranaadi madhyanidhanam yasmaadidam jaayatey
Nityam twaahu –mupaimi Satyavibhavam Vishweswaram tam Shivam/
Om Namo Nilakanthaaya Trinetraaya cha ramhasey,
Maha Devaaya tey nityameeshaanaaya Namo namah/
Namah Pinaakiney tubhyam namo Mundaaya Dandiney,
Namastey Vajrahastaaya Digvastraaya Kapardiney/
Namo Bhairava naadaay Kaalarupaaya damshtriney,
Naaga Yagnopaveetaaya Namastey Vahniretasey/
Namostutey Gireeshaaya Swaahaakaaraaya tey namah,
Namo Muktaattahaasaaya Bheemaaya cha namo namah/
Namastey Kaamanaashaaya namah Kaalapramaathiney,
Namo Bhairava Veshaayaa Haraaya cha Nishanginey/
Namostutey Traimbakaaya Namastey Kritthivaasasey,
Namombikaadhi pataye Pashunaam Pataye namah/

(I seek shelter unto the truthfully glorified Vishweshwara Shiva, whom Tatwajnas worship as he is Indivisible, Transparent, Existent in one's interiors of heart, Luminous, Infinite, Unique, Stable, Truthful, All-Pervasive displayer of Beginning-Central-Terminating points of Life. My sincere salutations to you Pranava Swarupa, Nilakantha, Trilochana, Shakti Rupa, Maha Deva, Ishaana, Pinaaka dhanush dhaari, Munda-Danda Dhaarana, Vajra hasta dhaarana, Digvastra, Kapardini or Jataadhaari with Matted Locks; Bhairava naada, Kaala Swarupa; Naagayajnopaveeta dhari (He who wears Serpents as the Holy Thread); Agni samaana veerya nidhana (He whose semen is like Fire); Gireesha; Swaahaakaara or of the Swarupa of Offerings to Agni in Homas; Mukta -atthahaasa or He whose maddening voice reverberates; Bheema rupa; Kaamanaasha or the Destroyer of Lust; Kaala Pramathiney or He is capable of churning Mrityu Devata; Bhairava Vesha; Hara; Nishanginey or he who carries sword and bow- arrows; Triabikaaya or Three-Eyed; Kruttivaasa or Wearer of Elephant Skin; Ambikaadhipataye or the husband of Devi Ambika; Pashupati or the Supreme Chief of Beings).

Namastey Vyomarupaaya Vyomaadhipataye namah,
Nara naari shareeraaya Saankhya Yoga Pravartivey/
Namo Deva Naathaaya Devaanugatalinginey,
Kumaara guravey tubhyam Devadevaaya tey namah/
Namo Yagnaadhipataye Namastey Brahmachaariney,
Mrigavyaadhaaya mahetey Brahmaadhipataye namah/
Namo Hamsaaya Vishwaaya Mohanaaya namo namah,
Yoginey Yoga gamyaaya Yogamayaaya tey namah/
Namastey Praana Paalaaya Ghantaanaada priyaaya cha,
Kapaaliney namastubhyam jyotishaam pataye namah/
Namo namo namastubhyam bhuya eva namo namah,
Mahyam sarvaatmanaa Kaamaan prayachha Parameshwara/

(Namastey Akaasharupa! Akaashaadhipati! Artha Naareeshwara, Practitioner of Saankhya Yoga, Devanaatha, Shiva Linga that is worshipped by Devas always; the Guru of Kumara Skanda; Devadeva! My greetings to you Yagnaadhipati! Brahmachariney; Maha Mriga Vyaadha or hunter; Mahatey; Brahmaadhipataye; Hamsa Swarupa; Vishwa Mohana! You are the Yogi; Yoga gamya; Yoga Maya; Praana Paalaka; Ghanta naada priya or He who likes the sound of bells; Kapaalini; Jyotisha or Nakshatra Pati; Sarva Kaama Pradaata, Parameshwara; my repeated salutations to you again and again!) [Essence of Kurma Purana]

Atma Tattva – Ishwara Gita

Atmaa yah Kevalah Swasthaha Shaantah Sukshmah Sanaatanah,
Asti Sarvaantaraha Saakshaa- cchinmaatrastamasah Parah/
Sontaryaami sa Purushaha sa Praanah sa Maheswaraha,
Sa Kaalogni-stadavyaktam sa Ye Vedamiti Shrutih/
Asmaad Vijaayatey Vishwamaschaiva pravileeyatey,
Sa maayi Maayaya baddhah karoti Vividhaastanuh/
(Vedas affirmed that 'Atma'or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was created by Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation).

Na chaapyam samsarati na cha Samsaarayet Prabhuh,
Naayam Prithi na Salilam na Tejah Pavano Nabhah/
Na Praano na Mano –Vyaktam Na shabdah sparsha yevacha,
Na Rupa rasaghandhaascha naaham Kartaa na Vaagapi/
Na Paani paadow no paayurna chopastham Dwijottamaah,
Na Kartaacha na Bhoktaa vaa nacha Prakritin Purushou,
Na Maayaa naiva cha Praanashchaitanyam Paramaarthathah/
(The Supreme Atma was neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It was neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it was not the feeling of the Self nor of the Voice. One coud not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma was not Prakriti and Purusha; not the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities!

Yathaa Prakaasha tamasoh sambandho nopapadyatey,
Tadvaikyam na sambanthah Prapancha Paramaatmanoh/
Chaayaa tapou yathaa lokey Paraspara vilakshanou,
Tadah tasya Bhaven muktirjanmaantara shatairapi/
Pashyanti Mumanayo yuktaah swaatmaanam Paramaardhatah,
Vikaara heenam Nirduhkha maanaanda -atmaanavyayam/

Aham Kartaa Sukhi Duhkhi Krusha Sthuleti yaa matih,
Saa chaahankaara krutwaadaatmanya ropyatey Janaih/
(Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise!) Paramatma therefore emphasised thus:

Aham Kartaa Sukhi Duhkhi Krushah Sthuleti yaa matih,
Saa chaahankaara kartutwaa daatma -atmanyaa ropyatey janaih/
Vadanti Veda Vidwaamsaha saakshinaam Prakruteyh Param,
Bhoktaara -maksharam Shuddham Sarvatra Samavasthitam/
Tasmaadajnaana mulo hi Samsaarah Sarva dehinaam,
Ajnaanaadyanyathaa Jnaanam taccha Prakriti sangatam/
(Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider.)

Nityoditah Swayam Jyotih Sarvagah Purushah Parah,
Ahamkaaravivekena Kartaahamiti manyatey/
Pashyanti Rishayovyaktam Nityam Sadasaad –makam,
Pradhaanam Prakritim buddhwaa kaaranam Brahma vaadinah/
Tenaayam samgatohyatmaa Kutasthopi Niranjanah,
Swaatmaanamaksharam Brahma naavabudhyet Tatwath/
Anaatmanyaatma vijnaanam tasmaad duhkham tathetaram,
Raagadweshaadayo doshaah Sarvey bhraanti nibandha –naah/
Karmanyasya bhaved dosah Punyaapunyamiti stitih,
Tadhshaa Deva Sarveshaam Sarva Deva samudbhavah/
(Due to one’s own ego and ignorance, human beings tended to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmavaadi Rishis would clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek ‘Saakshaatkaara’or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the ‘Anaatma’ Tatwa or of the Non-Soul, even Atma Vijnana too woud get polluted due to ‘bhranti’ or illusions as likings and dislikings were produced leading to Depravities or Moralities.
This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence.)

Nityah Sarvatragohyaatmaa Kutastho Dosha Varhitah,
Eka sa bhidyatey Shaktyaa Maayaya na swabhavatah/
Tasmaadadvaitamevaahur Munayah Paramaartaah,
Bhedo Vykaswabhaavena saa cha Maayaatmasamshrayaa/
Yathaa hi dhumasamparkaannaakaasho maliney bhavet,
Antahkaarana jairbhaavairaatmaa tadatra lipyatey/
Yathaa swaprabhayaa bhaati Kevalah Spatikomalah,
Upaadhiheeno Vimalaastathaivaatmaa Prakaashatey/
Jnaana swarupameyvaahur jagatetad Vichakshanaah,
Artha swarupamevaajnaah pashyantanye kudrushtayah/
(That was also the reason why the Unique Partamatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis therefore believed firmly that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected) .

Yadaa Sarvani Bhutaani Swaatmanyevabhi pashyati,
Sarva Bhuteshu chaatmaanaam Brahmaa sampadyatey tadaa/
Yadaa Sarvaani Bhutaani samaadhistho na pashyati,
Ekibhutah parenaasou tyadaa bhavanti kevalah/
Yadaa Sarvey pramuchyatey Kaamaa yesya hrudi sthitaah,
Tadaasaavamrutibhutah kshemam gacchati Panditah/
Yadaa Bhuta prudhakbhaavamekastha manupashyati,
Tata eva cha vistaaram Brahmaa sampadyatey tadaa/
Yadaa pashyati chaatmaanam kevalam Paramaarthatah,
Mayaa maatram Jagat krutstnam tadaa Bhavai Nivrutah/
(When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings in the World were just the same then they would have reached Atma Darshana or the Vision of the Soul and Brahma Bhava or the feeling of Oneness. Yogis woud then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and sincerely reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramaartha' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.)

Yadaa Janma jaraa duhkhavyaadheenaa meka bheshajam,
Kevalam Brahma Vijnaanam Jaayatosow tadaa Shivah/
Yathaa Nadee nadaa lokey Saarenaikataam yayuh,
Tadaatmaakharenaasou nishkalenai -kataam vrajet/

(When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual 'Jeevatmaas' would get submerged into Paramatma.)

Tasmad Vigjnanamevaasti na Prapancho na Samsrutih,
Agjnaanenaavrutam Loko Vigjnaanam tena muhyati/
Tad jnaanam Nirmalam Sukshmam Nirvikalpam yadavyayam,
Agjnaana mitarat Sarvam Vgjnaanamiti mey matam/
Etad vah Paramam Sankhyam bhaashitam Jnaana –muttamam,
Sarva Vedaanta saaram hi yogatastraikachittataa/
Yogaat sanjyayatey Jnaanam Jnaanaad yogah pravartatey,
Yogi Jnaanaabhi yuktasya naavaapyam Vidyatey kwachit/
Yadeva Yogino yaanti Saankhyaistadadhigamyatey,
Evam Saankhyam cha yoga cha pashyati sa tatwavit/
(Hence, Vigjnaanaa was ever-existent and not Samsara; Vigjnaana / Knowledge was surrounded by Agjnaana/ignorance. In other words, what ever was Nirmala, Sukshma and Avyaya was Jnaana and the rest was worthy of discarding. Sankhya Yoga was that Jnaana only and was the Essence of Vedas. That was what worth concentrating about.)

Having explained the above, Parameswara told the Brahmavadi Maharshis further as follows:

Esha Atmaahamavyakto Maayaavi Parameshwarah,
Keertitah Sarva Vedeshu Sarvaatmaa Sarvato –mukhah/
Sarva Kaamah Sarva rasah Sarvagandhojaraamarah,
Sarvatah paanipaadohamantaryaami Sanaatanah/
Apaani paado javano graheetaa hridi samsthitah,
Achakshurapi pasyaami tathaa karnah shrunomyaham/
Vedaaham Sarvamevedam na maam janaati kaschana,
Praahumarhaantam Purusham maamekam Tatwa darshanah/
Pashyanti Rishayo hetumaatopanah Sukshma darshanah,
Nirgunaamala rupasya attaddaishwaryamuttamam/
Yatra Devaa vijaananti mohiyaa mama Maayayaa,
Vakshye samaahitaa yuyam Shrunudhwam Brahma vaadinah/
Naaham prashastaa Sarvasya Maayaatitah swabhavatah,
Preranaami yathaapeedam kaaranam Sooraye Viduh/
Yasmey guhyatamam deham sarvagam Tatwadarshanah,
Pravishtaa mama Saayujyam labhantey Yoginovyayam/
Teshaam hi vashamaapannaa Maayaa mey Vishwarupini,
Labhantey Paramaam Shuddhim Nirvaanam tey mayaa saha/
Na teshaam punaraavrittih Kalpakoti shatairapi,
Prasaadaan –mama Yogeendraa etad Vedaanushaasanam/
Naaputra sishya yogibhyo daatavyam Brahma -vaadibhih,
Maduktametad Vigjnaanam Samkhyayoga samaashrayam/

(I am Antaryami, Avyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some 'hetuvaadaas' claim that they are aware of the Cause of their existence, but for sure even

Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive 'deha'or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is called Sayujya! Such handpicked ones would not have 'Punarjanma' for even crores of Kalpas; indeed that would be my Directive and Discretion. The Atma Tatwa or 'the Saankhya Yoga Samanvita Vijnaana' that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, dicsiples or trusted Yogis only and to none else!)
[Essence of Kurma Purana]

Shiva Tatwa : Ishwara Gita

Mayaa tatamidam krutsnam Pradhaana Purushaatmakam,
Mayyeva Samsthitam Vishwam mayaa sampreryatey Jagat /
Naaham prerayitaa Vipraah Paramam Yogamaashritah,
Prerayaami Jagatkrutsnametadyo Veda somrutah/
Pashyaamaseshamey Vedam Vartamaanam Swabhaavatah,
KarotiKaalo Bhagavaan Mahayogeshwarah swayam/
Yogah samprochyatey yogi Maayaa Shaastreshu Sooribhih,
Yogeshwaro sou Bhagavan MahadevoMahaan Prabhuh/
Mahatwam Sarva tatwaanaam Paratwaan Parameshthinah,
Prochyatey Bhagavan Brahmaa Mahaan Brahma –mayomalah/
Yo maamevam Vijaanaati Mahayogeswareswaram,
So Vikalpena Yogena yujjatey naatra samshayah/
Soham prerayitaa Devah Paramaananda maashritah,
Nrityaami Yogi satatam yastad Veda sa Vedavit/
Iti guhyatamam Jnaanam Sarva Vedeshu nisthitam,
Prasanna chetasy deyam Dharmakaayaahitaagnaye/

(My Purusha Swarupa is spread all over and the Samasara in totality is prompted by it. Yet I am always engrossed in Yoga and as such am not the Prompter either; indeed this is the key secret and those who realise this know every thing. As far as I am concerned, I do note the evolutions of the lives of the Beings and keep analysing the changes no doubt; but whatever actions need to be taken are performed Bhagavan Kaala himself. Vidwans of Shastras use the nomeclature of Maya and attribute it to the Maha Yogeshwara himself; Paramatma is far above and distinct Tatwas yet at the same time significance of Tatwas is hidden in Bhagavan! Those Maha Yogeshwaras visualise that Bhagavan is perhaps in Nirvikalpa Samaadhi and even the prompting of actions are not done my him! This indeed appears to be the Guhya Jnaana unsolved and appears to have been hidden still in the unknown depths of Vedas! Perhaps the solution is left in the tranquil imagination of Ever engaged Dharmic Agnihotris!)
[Essence of Kurma Purana]

Shiva Tandava Stuti

Twamekameesham Purusham Puranam Praneshwaram Rudramananta yogam,
Namaama Sarvey Hridi Samnivightam Prachetasam Brahmamayam Pavitram/
Ttwaam Pashyanti Munayo Brahmayonim Daantaah Shaantaa Vimalam Rukmavarnam,
Dhyaatwaatmasthamachalam swye Sharitey Kavim Parebhyah Paramam tatparamcha/
Twattah prasutaa Jagatah Prasutih Sarvaatmabhustwam Paramaanubhutah,
Anoraneeyaan Mahato Maheeyaam swatmeva Sarvam pravadanti Santah/
Hiranyagarbho Jagadantaraatmaa twattodhijaatah Purushah Puraanah,
Sanjaayhamano bhavataa visishto yadhaavidhaanam sakalam sasarja/
Twatto Vedaah sakalaah samprasutaa-stwayyevaantey samsthitim tey labhantey,
Pashyaamastwam jagato hetubhutam nrityantam swey hridaye samnivishtam/
Twayyai Vedaah bhraamyatey Brahma chakram Maayaavi twam Jagataamekanaathah,
Namaamastwaam sharanam sampraannaa Yogaatmaanam chipytanti Divanrittyam/
Pashyamastwaam Paramaakaasha madhye nrittyatam tey Mahimaanam smaraamah,
Savaatmaanam bahudhaa samnivishtam Brahmaanandamanu bhuyaanbhuya/
Omkaarastey vaachako Mukti beejam twamaksharam Prakrutai gudha rupam,
Tatwaam Satyam pravadanteeh Santah Swayamprabham bhavato yatprakaasham/
Stuantitwaam Satatam Sarva Vedaa Namanti twaamrishayah ksheena doshaah,
Shaantaatmaanah Satyasandhaa Varishtam vishantitwaam yatayo Brahma nishthaah/
Eko Vedo Bahu shaakho hyanantastwaameyvaikam bodhayatyeka rupam,
Vedyam twaam sharanam ye prapaanaasteshaam Shaantih Shaswati netareshaam/
Bhavaaneeshonaadi – maamstejoraashir Brahmaa Vishwam Parameshthi Varishthah,
Swaatmaanada manubhuyaadhishete Swayam Jyotirachalo nitya muktah/
Eko Rudraswam karisheeha Vishwam twam paalayasyakhilam Vishwarupah,
Twaamevaantey nilayam vindateedam Namaamaswaam sharanam samprapannah/
Twaamekamaahuh Kavimeka Rudram praanam brihantam Harimagnimeesham,
Indram mrityu -manilam chenitaanam Dhaataaramaadityamanekarupam/
Twamaksharam Paramam Veditavyam twamasya Vishwasya param nidhaanam,
Twamavyayah Shaswata dharma goptaa Sanaatanastwam Purushotthamosi/
Twaamekamaahuh Purusham Puraanamaadityavarnam Tamasah parastaat,
Chinmaatram avyaktam achintyarupam Swam Brahma shunyam Pratakritim
Nirgunamcha/ Yadantaraa Sarvamidam vibhaati yadavyayam nirmalamekarupam,
Kimapyachintyam tawa rupametatam tadantaraa yatpratibhaati Tatwam/
Yogeshwaram Rudramanata Shaktim paraayanam Brahmatanum pavitram,
Nanaama Sarvey Sharanaarthinastaam praseeda bhutaabhipatey Mahesha/
Twadpaadapadma smaranaadasesha samsaara beejam vilayam prayaati,
Mano niyamyapranidhaaya Kaayam Prasaadayaamo vayamekameesham/
Namo Bhavaayastu Bhadbhavaaya Kaalaaya Sarvaaya Kapardine tey
Namognaye Deva nama Shivaaa!

(We pray to Ishwara, Purana Purusha, Praneshwara, Ananta Yoga Rupa, Hridaya Nivishtha or present in heart, Pracheta or responsible in-charge; and Brahma Maya; you are the Controller of Senses, Shanta, Achala, Nirmala, Swarna Swarupa, Para and Tatpara. You are the Creator of Samsara, Atma Swarupa and ‘Anu’ rupa or of the Form of an Atom; Paramatma! Indeed you are the Minutest and the Grossest; Brahma the

Hiranya garbha and the Srashta of the Universe is engrossed in prayers to you; indeed, you are the ‘Vedotpanna’ or Creator of Vedas besides being the Preserver and the Destroyer. We can witness your Cosmic Dance in the center of the Sky; you are the Jagat Kaarana; the Regulator of Brahma Chakra; Mayavi; the Unique Swami of the Jagat; we are able to enjoy glimpses of your profile and are thrilled at the feast to our eyes. Paramatma! Your Omkara Vachaka is the seed of Mukti and is secretly absorbed in Prakriti; Sages call you as Satya Swarupa and Swayam Prakaasha; all the Vedas and Scriptures never tired of your magnificence; Rishi ganaas are always engaged in commending you while Yatis with Brahma nishtha try to enter into the glow of your profile! The several branches of Vedas and Scriptures stress repeatedly about the Infinity and Singularity of Your Swarupa or the Uniqueness of your Mahatmya as also the extreme plurality of your manifestations; but they fail to realise you and as such seek their unqualified protection and security.That feeling itself provides great peace of mind and contentment. Ishwara! You are the Anaadi or without a beginning; the Fund of Illumination; Brahma; Vishwarupa; Parameshthi; and Varishtha. Maharshis do experience pointers and hints of your glorious splendour and perform hard endeavour to enter near your orbit. We seek refuge into you Rudra the Srashta- Sharanya and Samhaara.You are commended as Adviteeya, Kavi, Eka Rudra, Praana, Brihat, Hara, Agni, Esheara, Indra, rityu, Anila, Chekitana, Dhata, Aditya, and Aneka rupa.

You are Aninaashi or Perpetual; Parmaashraya or the Greatest Sanctuary; You are Avyaya, Shaswata, Dharma Raksha, Sanatana, Purushottama; Vishnu and Chaturmukha Brahma; Vishwa Naabhi, Prakriti, Pratishtha, Sarweswara and Parameshwara! You are addressed as Purana Purusha, Aditya Varna, Tamogunatita, Chinmatra, Avykta, Achintya Rupa, Aakaasha, Brahma, Shunya, Prakriti and Nirguna. It is due to you Mahadeva that the Universe gets illuminated and all the Tatwas are displayed. Our humble salutations to you Parama Yogeshwara, Brahma Murti, Ananta Shakti Rudra, Ashraya Swarupa, Bhutaadhipati, Mahesha! Even a thought about you would uproot the seed of Karma and the cycle of Janma- Mrityu. The two regulatory deeds of controlling Mind and Thought as also physical restrictions would indeed take one to step fast to Maheshwara. Our greetings to you Bhava, Bhavodbhava, Kaala, Sarva, Jatadhari, Agni Rupan Shiva, and Shiva the most Auspicious!!) As the Maharshis eulogised to Shiva, the latter displayed his Viraat Swarupa along with the Full Form of Four Arms with Shankha- Chakra-Gada-Saranga and his typical and alluring smile!
[Essence of Kurma Purana]

Shiva Narayana Eikya Stuti

Ayam Narayano yohameeshwaro naatra samshayah,
Naantaram ye prapashyanti teshaam Devamidam param/
Mamaushaa Paramaa Murtirnaaraayana samaahvayaa,
Sarva Bhutaatmabhutasthaa Shantaa chaakshara sangjnitaa/
Ye twanyathaa prapashyanti lokey bheda drusho janaah,
Na tey maam samprapashyanti jayentey cha punah punah/
Yetwimam Vishnu – mavyaktam maam vaa Devam Maheswaram,
Ekibhavena pashyanti na teshaam punarudbhavah/

Tasmaadanaadi nidhanam Vishnumaatmaanamayayam,
Maameva samprapashayadhvam Puja-yadhvam tathaiva hi/
Yenyathaa maam prapashyanti matvemam Devataantaram,
ye yantin Narakaan ghoraan naaham teshu vyavasthitah/
Murkham vaa Panditam vaapi Brahmanamvaa madaasrayam,
Mochayaami shvapaakam vaa Naaraayana nindakam/
Tasmaadesha Maha Yogi Mad Bhaktaih Purushottamah,
Archaneeyo Namaskaarye Matpreeti jananaaya hi/

(That Narayana is Ishwara that is me undoubtedly. There is indeed no difference between us and he too is to be worshipped. Narayana is 'Shaanti-Akshara' imprinted in every body's heart. Some imagine otherwise that we are figured other wise and they continue to get into the cycle of birth and death and could never ever attain Mukti. Those who visualise me and Narayana as just the same would have no rebirth. As such, Vishnu has no beginning or end as in my case, meaning thereby we are both the same. Those who confuse Vishnu as another Deva would reach Narakas. Those who are my bhaktaas being either Murkhaas or Stupids, Panditas or Learned Vidvans or even untouchables should indeed have the possibility of Mukti, provided they do not dislike or distrust him. Hence my bhaktaas ought to perform puja to Vishnu with humilty and belief.)
[Essence of Kurma Purana]

Kartikeya Stuti by Devas

Namah Kumaaraaya Mahaa Prabhaaya Skandaayacha Skandita daanavaaya,
Navaarka Vidyutdyutaye Namostutey, Namostutey Shanmukha Kaamarupa/
Pinadwi nanaabharanaaya Bhartrey Namo raney Daarudaaranaaya,
Namostu teyrka pratima prabhhaya, Namostu Guhyaaya Guhyaaya tubhyam/
Namostu Thrailokya bhaayaapahaaya, Namostutey Baala kripaa paraaya,
Namo Vishaalaamala lochanaaya, Namo Vishaakhaaya Maha Vrataaya/
Namo Namastestu Manoharaaya, Namo namastestu Ranotkataaya,
Namo Mayurojjwala vaahanaaya, Namostu Keyura dharaayatubhyam/
Namo Dhrutodagna pataakiney Namo Namah Prabaavapranataaya testu,
Namo Namastey Varaveerya shaalininey, Kripaaparo no bhava Bhavyamurtey/
Kripaaparaa Yagnapatim cha stutwaa, Viromirowam twamaraadhi paadyaah,
Yevam tadaa Shadwadanam tu sendraa mudaa santhushta Guhastatastaan/

(Our Greetings to You, Kamarupa Shanmukha! You are Kumara, the radiant son of Maha Shiva and the destroyer of Danavas; your physical form is the glow of rising son and of the heat of Agni; you are appropriately adorned, the Army Chief of Devas; the dreadful on the battle front; Guhya Rupa, the abolisher of fear in Trilokas in the Form of a Child; gifted with broad and clear eyes; Vishaakhaa! Our reverences to you as the practitioner of Maha Vratas; you are a terror in battle fields although of pleasant visage otherwise; you have a peacock as your carrier and wear a Keyura / wrist bangles; the high flier of flags; the bestower of boons to devotees; the high profile symbol of courage and strength; you possess a Magnificent Form.This was how Indra and Devas extolled Skanda.) Essence of Kurma Purana]

Shiva Kavacha Stuti

SANSAARA PAAVANASYAYA KAVACHAYA PRAJAPATHIH,
RISHISCHHANDASCHA GAYATRI DEVOHAH CHA MAHESWARA,
DHARMAARTHA KAAMAMOKSHESHU VINIYOGAH PRAKIRTITA/
PANCHALAKSHA JAPEYNAIVA SHIDDHIDAM KAVACHAM BHAVET/
YO BHAVET SIDDHAKAVACHO MAMA TULYO BHAVED BHUVI,
TEJASA SIDDHI YOGENA TAPASAA VIKRAMENACHA/

SHAMBHURMEY MASTAKAM PAATU MUKHAM PAATU MAHESHWARAH,
DANTAPANKTIM CHA NEELAKANTHOPYADHARESHTHUM HARAH SWAYAM/
KANTHAM PAATU CHANDRACHOODAH SKANDHOU VRISHVAAHANAH,
VAKSHASTHALAM NEELAKANTHAH PAATU PRUSHTHAM DIGAMBARAH/
SARVAANGAM PAATU VISHVESHAH SARVADIKSHU CHA SARVADAA,
SWAPNEY JAAGARANEY CHAIVA STHANURMEY PAATU SANTATAM/
ITI TEY KATHITAM BAANA KAVACHAM PARAMAADBHUTAM,
YASMAI KASMAI NA DAATAVYAM GOPANEEYAM PRAYATNATAH/
YAT PHALAM SARVA TEERTHAANAAM SNAANENA LABHATEY NARAH,
TAT PHALAM LABHATEY NUNAM KAVACHASWAIVA DHAARANAAT/
IDAM KAVACHAMAJNAATWA BHJENMAAM YAH SUMANDADHIH,
SHATA LAKSHA PRAJASTOPI NA MANTRAH SIDDHIDAAYIKAH/

(To this Samsaara paavana Shiva Kavacha has Prajapati as Rishi, Gayatri Chhanda and Maheswara as Devataa. Its Viniyoga or usage is to secure Dharma, Artha, Kaama and Moksha: *Om asyashri Samsaara paavana naamadheyasya Shiva Kavachasya Prajaapatirrishi Gayatri cchando Maheswaro Devataa Dharaartha Kaama moksha siddhow Viniyogah*.

The effectiveness of the Kavacha is subject to its recitation by five lakhs and its Siddhi bestows great body-glow, Siddhi yoga and 'Bala Parakrama' or Strength and Gallantry equalling none on Earth.

The meaning of the Kavacha states: May Shambhu protect my head and Maheswara my face. May Nilakantha shield my teeth and Hara Deva my lips; Chandrachuda my throat and Vrishabha vaahana my shoulders; Nilakantha my chest and Digambara my rear portion; may Vishvesha shield all my limbs from all directions; may Shtaanu Deva defend me always while I sleep or am woken up.

Maha Deva told Baanaasura that this Invaluable Kavacha ought not to be taught to every body without discretion and in fact try to keep it confidential. Those who wear this Kavacha yield the fruits of Titha Yatras instantly. Even a dull person would become agile and active.)

In the past, the following Kalpa Vriksha 'Mantra Raj'was handed over to posterity as follows:

OM NAMO MAHAA DEVAAYA NAMAH, OM NAMASSIVAAYA!
VANDEY SURAANAAM SAARAMCHA SURESHAM NEELALOHITAM,
YOGEESWARAM YOGABEEJAM YOGINAAM CHA SUROORGURUM/
JANAANANDAM JNAANARUPAM JNAANABEEJAM SANAATANAM,
TAPASAAM PHALADAATAARAM DAATAARAM SARVASAMPADAAM/
TAPORUPAM TAPOBEEJAM TAPODHANADHANAM VARAM,
VARAM VARENYAM VARADAMEEDYAM SIDDHAGANAIRVAREYH/
KAARANAM BHUKTI MUKTEENAM NARAKAARNAVA TAARANAM,
ASHUTOSHAM PRASANNAASYAM KARUNAAGARA SAAGARAM/
HIMACHANDANA KUNDENDU KUMUDAAMBHOJA SAMNIBHAM,
BRAHMAJYOTIH SWARUPAMCHA BHAKTAANUGRAHA VIGRAHAM/
VISHAYAANAM VIBHEDENA VIBHRAANTAM BAHURUPAKAM,
JALARUPAM AGNIRUPAMAAKAASHA RUPAMEESWARAM/
VAAYURUPAM CHANDRARUPAM SUTYARUPAM MAHATPRABHUM,
AATMANAH SWAPADAM DAANTUM SAMARTHAMAVA LEELAYAA/
BHAKTA JEEVANAMEESHAM CHA BHAKTAANUGRAHAKAATARAM,
VEDAA NA SHAKTAA YAM STOTUM KIMAHAM STOUMI TAM PRABHUM/
APARICCHHINNA MEESHAANAMAHO VAANGMANASOH PARAM,
VYAAGHRA CHARMAAMBARADHARAM VRISHAMASTHAM DIGAMBARAM/
TRISHULA PATTISHAADHARAM SASMITAM CHANDRASEKHARAM/

ITYUKTWAA STAVARAAJENA NITYAM BAANAH SAMYUTAH,
PRAANAMACCHAMKARAM BHAVATYAA DURVAASHAASCHA MUNEESWARAH/

(I salute Bhagavan Shiva, Mahadeva, Suresha and Neela lohita! who is the quintessence of all 'Tatwaas'; the Chief of all Devatas; the embodiment of Yoga as its germinator and its Master; the personification of 'Jnaana'as Jnaana Swarupa, Jnaana beeja, and Jnaana Pradaata; the Supreme Being of Tapasya, its root, ramifications and phala / the end result; the Fund of Prosperity, Boons and Benefits to Siddhaganas; the Desire, Sadhana / Facility and Destination of Moksha; the highest Form of Brahma Jyoti; the manifestations of Primary Elements like Prithvi, Water , Radiance, Air, and Sky as also the Sun and the Moon; the highest image of Bhakti and its applications; the Magnificent Form unaffected by Desha, Kaala and Vastu ie. Place, Time and Material; that Parameswara beyond recognition of thought, speech and action; and the Digambara Rupa, the Bull-rider, Trishula Dhaari and Chandra Shekhara.

That's how Baanasura saluted Bhagavan Shiva by reciting the above 'Stavaraja'or the Hymn of Eulogy and bending his head down the reverential feet of Shankara with humility and dedication. And so did Maha Muni Durwasa too.)

Those who recite the above 'Stotra Raja'even for a month with devotion and sincerity every morning would be cured of long standing diseases, imprisonments, childlessness, poverty, and any kind of difficulty in life by the mere lifting of Bhagavan's Trishula! [Essence of Brahma Vaivarta Purana]

VISHNU- PARA STUTIS

Namaami Sarvam Sarveshamanantamajamavyayam,
Lokadhaama Dharaadhaaramaprakaasha mabhedinam/
Naraayanamaniyamshamaseshaa–naamamaniyasaam,
Samastaanaam Garishtham cha Bhuraadeenaam Gareeyasaam/
Yatra Sarvam yatah Sarvamutpannam Matpurah saram,
Sarva Bhutascha yo Devah paraanaamapi yah Parah/
Parah Paramaatmaat Purushaat Paramaatma Swarupa dhruk,
Yogibhischintaye yo sowMuktihetor Mumukshibhih/
Satvaadayo na Santeesho yatra cha Prtaakrutaa ganaah,
Sa Shuddhaha Sarva Shudhyebhyaha Pumaanaadyah praseedatu/
Proachatey Parameshohi yah shuddhopyapuchaaratah,
Praseedatu sa no Vishnuraatmaa yah Sarva dehinaam/
Yah Kaaranamcha Kaaryam cha Karanasyaapi kaaranam,
Karyasyaapi cha yah Kaaryam praseedatu sa no Harih/
Karya Kaaryasya yatkaaryam tat Kaaryasyaapi yah Swayam,
Tat Kaarya Kaarya Bhuto Yastatascha pranataah sma tam/
Karanam Kaaranasyaapi tasya Kaaranakaaranam,
Tat Kaaranamnaam hetum tam pranataah sma Pareshwaram/
Bhoktaaram Bhogya bhutam cha Srashtaaram Srujyamevacha,
Kaarya kartu Swarupam tam pranataah sma param padam/
Vishuddha bodhavannityam ajam akshayamavyayam,
Avyaktamavikaaram yattadvishnoh paramam padam/
Na sthulamcha sukshmam yatra Viseshanagocharam,
Tatpadam Paramam Vishnoh pranamaam sadaamalam/
Yasyayutaam yutaam shaamsho Vishwashaktiriyam shtitaa,
Parabrahma Swarupam yat pranamaamstamavyayam/
Yadyoginaha Sadodyhuktaah Punya Papaapa/
kshayekshayam, Pashyanti Pranavo chintyam Tad- Vishnoh paramam padam/
Yatra Devaa na Munayo na chaaham na cha Shankarah,
Jaananti Parameshasya tad Vishnoh Paramam Padam/
Shaktayo yasya Devasya Brahma Vishnu Shivbaatmikaah,
Bhavantya Bhuta Purvasyha tad Vishnoh Paramam Padam/
Sarvesha sarva Bhutaatman Sarva Sarvaashrayaachyuta,
Praseeda Vishno Bhaktaanaam Vraja no drushtigocharam/

(My Salutations to you Narayana! You are an atom among the minutest of atoms and the heaviest by far the heavier than Earth;You are the Nikhilaloka Vishraama, Prithwi's Adhaara Swarupa, Aprakaashya, Amogha, Sarva Rupa, Sarveshwara, Ananta, Ajaya, and Avyaya. Inclusive of me Brahma the totality of Universal Existence is far beyond of our comprehension, even as you exist in it, created by you, preserved by you, and is Sarva Deva maya, SarvaBhutamaya, Sarva Mokshagami Munijanamaya, Paratma Swarupa, Adi Purusha! Do kindly be merciful! Be kind to us Shuddha Swarupa Shakti and Kala Swarupa ranging from Kalaa-Kaashtha-Muhurtaas to Maha Yugaas! Be pleased Shudda Swarupa Parameshwara or Parama/Maha Lakshmi Pati; be compassionate to us as you are the Kaarana, Karyarupa,

Karanaa's Kaarana, and Karya's Karya. I bend my knees to you for benevolence as you are the Karya or Maha Tatwa, Karya as Ahamkara, Karya as Tanmatra panchaka, Karya as Brahmanda, Karya as Brahma-Dakshaadi Karyabhuta! You are the Jagat Karana (Brahmaadis), Brahmanda Karana, Bhuta Panchaka Karana, PanchaTanmatra Karana, Mula Prakruti Hetu, Bhokta and Bhogya, Srashtaa and Srujya, Karta and Karya Rupa, and Parama and Paramapada, Vishuddha Bodha Swarupa, Nitya, Ajanma, Akshaya, Avyaya, Avyakta and Avikari, my prostrations to you. My reverential greetings to you who is neither Sthula (Gross) nor Sukshma (Minute), Nirmala-Nitya, and Paramapada!Indeed Your Ayutaamsha or of Ten thousandth Amsha is capable of Vishwa Rachana! Indeed the NityaYukta Yogi ganaas seek to realise even hazy glimpses of the vision of your 'Paada Padmaas' through their extended lives due to their Tapasyas! Indeed, Devaganaas, Maharshiganaas, Shankara and myself could never guage the magnitude and magnificenceof Your Reality! Sarveshwara, Sarva Bhutatma, Sarva Rupa, Sarvaadhaara, Achyuta, Maha Vishno do kindly respond to our supplications!)
[Essence of Vishnu Purana]

Vishnu Stuti by Dhruva

Bhumiraaponalo Vaayuh Swam Mano Buhhirevacha,
Bhutaadiraadi prakrrutisya rupam Natosmitam/
Shuddhaha Sukshmokhila vyaapi Prathaanaatparatah pumaan,
Yasya rupam Namastasmai Purushaaya Gunaashiney/
Bhuraadeenaam Samataanaam gandha dinaam cha Shasvatah,
Budhyaa dinaam Prathaana -sya Purushasya cha yah parah/
Tam Brahma bhutaatmaanaamasesha jagatah patim,
Prapadye sharanam Suuddham twadrupam Parameshwara/
Bruhatvaad brumhana twaavascha yuadrupam Bramha samjnitam,
Tasmai Namastey Sarvaatmanyogi Chintyaa –vikaariney/
Sahasra sheershaa Purushaha Sahasraakshah Sahasrapaat,
Sarvavyaapi Bhuvah Sparshyaadityan tishthatishthadyashaangulam/
Yadbhutam yaccha vai Bhavyam Purushottama tadbhavaan,
Twatto Viraat Swaraat Samraat Tvattaschaayappyabhi Purushah/
Atyaricchyat soddhascha Tiryagurdhwam cha vai bhuvah,
Twatto Vishvamidam jaatam Twatvo Bhuta Bhavishyati/
Tadrupa dhaarinaschatantarbhutam Sarvamidam Jagat,
Tatto Yagnah Sarvahutah Prushadaajyam Pashurdwidhaa/
Twaktah Ruchotha Saamaani Twaktascchandaamsi jijarey,
Tawatto Yajumshyajaayanta twattoschaaschaikato datah/
Gaavastwattah Samudbhutaastwattojaa Avayo Mrigaah,
Twadmukhada Brahmanaastwatto baahoh Kshatramajaayata/
Vaishvaastvorujaaha Shudraastwa Padbhyaam samudgataah,
Akshanoh Suryonilah Praanaaschandramaa Manastatwa/
Praanontah Sushiraajjaato Mukhaadagnirajaatata,
Naabhito Gaganam Dyouscha Shirasah Samavartata/
Dishah Shrotraatikshatih Padbhyaam twattah Sarvamabhudidam/
Nyagrodhah sumahaanalpey yathaa Beejo Vyavasthitah,
Samyamey Vishvamakhilam Beeja bhuto tathaa twayi/

Beejaankura sambhuto nyagrodhastu Samrittitah,
Vistaaram chayathaa yaati twatthah srushtou tathaa Jagat/
Yathaahi kadalee naanyaa twakpatraadapi drushyatey,
Evam Vishyasya naanyastwam twatsthayeeswarah drushyatey/
Hlaadini Sandhini Samvittvaiyeka Sarvsamsthitou,
Hlaadataapakaari Mishraa twayi no gunavarjitey/
Pruthak bhutaika Bhutaayaa Bhuta Bhutaaya tey namah,
Prabhutabhuta bhutaaya tubhyam Bhutaamaney namah/
Vyaktam Pradhana Purushou Viraat Samrat Swarat tathaa,
Vibhaavyentah karaney Prusheshavakshayo Bhavaan/
Sarvasmin Sarva Bhutastwam Sarvah Sarvasya rupadhtruk,
Sarvam twattastascha twam namah Sarvaatmanestu tey/
Sarvaatmakosi Sarvesha Sarva bhutastatho yatah,
Kathayaami tatah kim te Sarvam vetsi hladasthitam/
Sarvaatma Sarva Bhutesha Sarva satwa samudbhava,
Sarva Bhuto Bhavanvetti Sarva Satvamanoratham/
Yo mey Manoratho naama saphalah sa twayaa krutah,
Tapascha taptam saphalam yadrushtosi Jagatapatey/

(Bhagavan ! Your varied forms are of Prithvi, Jala, Agni, Vaayu, Aakaasha, Manas, Buddhi, Ahamkaara, and Mula Prakriti. Parama Purusha!You are Shuddha, Sukshma, Sarvavyapakaand of such several such magnificent traits! May I seek refuge from Akhila Brahmanda Nayaka Shuddha Swarupaatma!as you are the controller of Prithivyaadi Pancha Bhutaas, Buddhyaadi Antahkaranagyata Gunaas and Sahasra Mastaka- Sahasra Netra – Sahasra Paada yuta Sanatana Purusha! You are the Bhuta- Vartamana-Bhavishya Jnaata ! You are the Virat-Swarat-Samraat and the Creator of Brahmaadi Devas. You are the Supreme Srashta of SwarupaBhuta Brahmanda and its contents. You are the Origin of Ruk Yaju -Saama Vedas, Gayatyadi Chhandaas, You are the Srava Mriga- Pashu-Adi Sridhti-Karana! From your face were born Brahmanas, your shoulders and hands were materialised Kshatriyaas, Vaishyas from your thighs and others from your feet; from your eyes were produced Surya, Vaayu from your breathing, Chandra from your mind, Life toall Beings from your nose, Agni from your face, Aakasha fron your navel, Swrga from your head, Dasa Dishaas or Ten Directions from your ears, Prithvi from your charanaas, and thus the entire 'Charaachara Jagat'from your own Being. Just as a tiny seed is the origin for Maha Vrikshas, the Unique Samsara is created and at the Time of Pralaya gets absorbed back into the 'Beeja' taking shape again at the Time of Creation. You are the holding hingelike Hlaadini or the Source of Happiness and Sandhini or thePreserver. You are also the Samvita or Vidya Shakti, the Vishaya Janya or the Product of Samsara Gunas of Joys and Sorrows; although You are the Nirguna or Featurelss but again the Fountain of Satvika- Raajasika-Tamo Gunas! From the 'Karya Drishtata'or the view point of Actions, You assume myriad forms but from 'Kaarana Drishtata' or the view-point of cause and effect; you are just the Single Form. From one's own 'Antahkarana' or Inner Conciousness, You are the Maha Tatwa, Pradhana, Purusha and of Virat-Swarat-Samrat Rupas!You are the Akshaya, Sarva Bhuta Guna Swarupa, Samasta Guna Dharaka, Sarvatma, Sarveswara, Sarva Bhuta Vyapta, My Tapasya has been fulfilled as

you have given me the 'Saakshaakaara' or Your Glorious Darshana as I am ever beholden to you fulfilling my life-ambition.)
[Essence of Vishnu Purana]

Vishnu Stuti by Prahlada

Namastey Pundarikaakshа Namastey Purushottama,
Namastey Sarva Lokaatmannamastey tigmachakriney/
Namo Brahmanya devaaya Go Brahmana Hitaayacha,
Jagaddhitaaya Krishnaaya Govindaaya namo Namah/
Bruhatvey Srujatey Vishwam Sthiyatou paalayatey punah,
Rudrarupaaya Kalpaantey Namastubhyam Trimurtaye/
Devaa Yakshaa Suraah Siddhaa Naagaa Gandharva Kinnaraah,
Pischaachaa Rakshasaaschaiva Manushyaah Pashavastathaa/
Pakshinah Sthaavaraaschaiva pippileeka sareesrupaah,
Bhumyaapognir Nabho Vaayuh Shabdah Sparshastathaa Rasah/
Rupam Gandho Mano Buddhiraatmaa Kaalstathaa Gunaah,
Yeteshaam Paramaarthascha Sarvametattwamachyuta/
Vidyaavidye Bhavaansatyamasatyam twamvishaamrutey,
Pravruttamcha Nivruttamcha Karmvedotim bhavaan/
Samasta karma bhoktaa cha karmopakaranaanicha,
Twameva Vishno Sarvaani Sarvakarmaphalamcha yat/
Mayyanyatra Tathaan yeshu Bhuteshu Bhuvaneshucha,
Tavaiva Vyaptiraishvaryaguna samsuchiki Prabho/
Twaam Yoginaschinthayanti twaam yajanti chaYaajakaah,
Havya Kavya Bhugekastvam Pitru Devaswarupadhruk/
Rupam Mahatthe Sthita matra Vishwam tatascha Sukshmam Jagadetadisha,
Rupaani Sarvaani cha bhutabhedaa steshvantaraatmaaravyamateeva Sukshmam/
Tasmaachha Sukshmaadi Viseshanaanaamagocharey Yatparamaatma rupam,
Kimapyachintyam tawa rupamasti Tasmai Namastey Purushotthamaaya/
Sarva Bhuteshu Sarvaatmanyaa Shaktiraparaa tawa,
Gunaashrayaa Namastassyai Shaswataayai Sureshwara/
Yaateeta gocharaa Vaachaam Manasaa chaaviseshana/
Jnaanijnaana pari- cchedya taam Vandey Sweshvareem paraam/
OmNamo Vaasudevaaya tasmai Bhagavatey sadaa,
Vyaktiriktam na yasyaasti Vyaktiriktokhilasya yah/
Namastasmai Namastasmai Namastasmai Mahaatmaney,
Naama Rupam na yasyaiko yostistveynopalabhyatey/
Yasyaava- taara rupaani samarchinta Divyokasah,
Apashyantah param Rupam Namastasmai Mahatmaney/
Yon tishthannasesashya pashyateeshah Shubhaashubham,
Tam Sarva Saakshinam Vishwam Namasye Pareshwaram/
Namstestu Vishnavey tasmai yasyaabhinna midam jagat,
Dhyeyah sa Jagataamaadyah sa praseedantu mey Harih/
Om Nano Vishnavey tasmai Namastasmai punah punah,
Yatra Sarvam yatah Sarvam yah Sarvam Sarva Samshrayah/

Sarvagatwaadanantasya sa yevaahamavisthitah,
Mattah Sarvamaham Sarvam mayi Sarvam Sanaataney/
Ahamevaakshayo nityah Paramaatmaatma samshrayah,
Brahmasanjnohamevaagney tathyaantey cha parah pumaan/

(Pundarikaksha, Purushottama, Sarva Lokaatman, Tikshana Chakradhaari, Go-Brahmana-Hitakaari Krishna, Vaasudeva, Jagaddita Govinda! My sincere prostrations you again and again. As Brahma Swarupa, you do the scripting of Srishti; as Vishnu administer and preserve it, and as Rudra you perform the samhara; thus you are the Trimurti-dhaari Parameswara! In reality you assume the myriad Swarupas of Devas, Yakshas, Asuras, Siddhaas, Nagas, Gandharvaas, Kinnaraas, Piscachaas, Rakshasaas, Manushyas, Pashus, Pakshis, Sthaavaraas, Pipeelikaas or ants, Sariswarupaas, Prithivi, Jala, Akasha, Vayu, Shabda, Sparsha, Rupa, Rasa, Gandha, Manas, Buddhi, Atma, Kaala, Guna, and all other forms and indeed you are not only present in them but in fact you are all these yourself! You are the Vidya and Avidya, Satya and Asatya, Visha and Amrita, Vedokta Pravritti and Nivritti Karmaas; You are the Bhokta and Bhojya, and again the Karmaphala of Plus and minus variations; you are spread over among me and all others, among Bhutas and Bhuvanas, Gunas and Traits, Suchanaas or indications; all the Yogiganaas meditate you only, Yagnika ganas perform Yagnas only in your name, you are the Pitruganas and Devaganas receiving and forwarding Kavyaas and Havyas! Ishwara! The totality of Brahmanda is your Gross Form, of which a minute part is in the Form of Bhumi, and in that Sukshma Form of Earth are a staggering sub-forms of Beings and the 'Antaraatma' is the Sub- Conciousness; indeed far beyond is the 'Sukshmaatma Sukshma' 'Avishaya' or nothingness to whom my salutations! You are the Saguna- Nirguna Parashakti and Nitya Swarupini Shakti and it is that Para-Paraa Shakti which is even far interior or far beyond that Shakti is Vaasudeva. That 'Vastu'which is not material but is a huge question-mark that I pray with humility and extreme dedication! While the whole Universe is visible yet indivisible, may that Supreme Power who makes, maintains and mars it-as the Adi Kaarana, Akshara, Adhara Bhuta, Avyaya, and Adi Shakti save me and let me live so as to serve you again and again and ultimately get absorbed unto You! the Brahma Sanjnak Parama Purusha!) **[**Essence of Vishnu Purana]

Narasimha Stuti by Prahlada

Om Namah Paramarthartha sthoola sukshma Kshara –akshara,
Vyaktaavyakta Kalaateeta Sakelesha Niranjana/
Gunaanjana Gunaadhaara Nirgunaatman Gunasthita,
Mahtaamurta Mahaa Murthi Sukshma Murtha Sphutaasphuta/
Karaala sowmyarupatman Vidyaavidyaa Mahaachyuta,
Sadasadrupa Sadbhaava Sadasd –bhava Bhavana/
Nityaanitya Prapanchaatmatannishprapanchaamalashritaa,
EkaanekaNamastubhyam Vaasudevaadi kaarana/
Yah Sthula sukshmah prakiata prakaasho yah Sarva bhuto na cha Sarva bhutah,
Vishwam yataschaitada Vishva hetor Namostu tasmai Purushottamaaya/
(Paramaartha! Artha or Drushya Rupa!Sthula Sukshma! Ksharaakshara! Vyaktaavyakta! Kaalaatita!Sakaleswara! Niranjana Deva! My obeisances to you! Gunaanu-rangita! Gunaadhaara! Nirgunaatma! Gunasthita! Murtaamurta! Maha Murta! Sukshma Murta!

Prakaashaaprakaasha Swarupa! Vikaraala Rupa yet Sundara Rupa!Vidyaavidyaa! Achyua! Sadasat /Karyakaarana Rupa! Jagatudbhava Sthaana or the Origin of the Universe; Sadasat Jagat Paalaka or the Supreme Administrator of the the world that be or the world that is not! Jnaanaashraya Swarupa! Ekanta Rupa! Adikaarana! Prakashamaya! Sarva Bhuta- Adhistana Deva! Vishva Kaarana! Samasta Jagotpanna!)
[Essence of Vishnu Purana]

Vishnu Maha Stuti

Namaskrutyaaprameyaaya Vishnavey Prabha Vishnavey,
Kathayaami yathaakhyatam Visishthena Mamaa bhavat/
Aatmaanamasya Jagato Nirlepamagunaamalam,
Bibharti Kaustubhamani Swarupam, Bhagavaan Harih/
Shri Vatsasamshaana dharamanantena samaashritam,
Pradhaanam Buddhirapyaastey Gada Rupena Madhavey/
Bhutaadimindri-yaadimcha Dwidhaahankaara meeshwarah,
Bibharti shankha rupena shaaranga rupena cha sthitam/
Chalatswa rupamayantam javeynaantaritaanilam,
Chakraswarupam cha Mano dhaattey Vishnukarey sthitam/
Pancharupaatu yaa Maalaa Vyajayanti Gadaabhrutah,
Saa bhuta hetu sanjaata Bhutamaalaa cha vai Dwijah/
Yaanindrayanya seshaani Buddhi karmaatmakaani vai,
Shararupaanyasheshaani taani Dhattey Janaardanah/
Bibharti Yacchaasiratnamachyutotyanta nirmalam,
Vidyaamayam tu tadjnaanamavidyaakosha samsthitam/
Ithyam Pumaampradhaanam cha buddhdyahankaarameva cha,
Bhutaani cha Hrisheerkesho Manah sarvendriyaanicha,
Vidyaavidye cha Maitreya Sarvametat samaashritam/
Astrbhushanaa samsthaana Swarupam Rupa varjitah,
Bibharti Maayaaruposou Shriyasey Praaninaam Harih/
Savikaaram Pradhaanam cha Pumaamsamakhilam Jagat,
Bibhrarti Pundareekaaksha Devam Parameshwarah/
Yaa Vidyaa yaa tathaavidyaa yatsadyacchaasadavyayam,
Tatsarvam Sarva bhutesho Maitreya Madhusudaney/
Kalaa kaashtaa nimeshaadidinartwayana haayanaih,
Kaala Swarupo Bhagavanpaapo Harivyayaha/
Bhurlokotha Bhuvarlokah Swarloko Munisattama,
Maharjana -stapah Satyam SaptaLokaa imey Vibhuh/
Lokaatma Murtih sarveshaam Purveshaamapi Purvajah,
Aadhaarah Sarva Vidyaanaam Swayameva Harihsthitah/
Deva Maanusha pashwaadi Swarupairbahubhih sthitah,
Tatah Sarveswaronanto Bhutamurtiramurtimaan/
Ruchi yajuumshi Saamaani tathaavaatharvnaani vai,
Itihaasopavedaaschavedanteshu tathoktayah/
Vedaangaani Samastaani Manvaadigaditaani cha,
Shaastraanyaseshaakhyaa- naanyanuvaakaascha ye kwachit/

Kaavyaalaapaascha ye kechidgeetakaanyakhilaani cha,
Shabdamurtidharasyaitadwipurvishnor mahaatmanah/
Yaani Murthaanyamurtaani Yaanyantraayantra vaa kwachit,
Santi vai Vastujaataani taani Sarvaani tadupuh/
Aham Harih Sarvamidam Janaardano naanyattatahb kaarana karya jaatam,
Idrungmano yasyana tasya bhuyo Bhavodbhavaa Dwandwagadaa bhavanti/

(Hey Muney! I salute Jagat palaka, and Aprameya Vishnu and narrate the samewhich Maha Muni Vasishtha described earlier: Srihari Bhagavan who is Nirlepa- Nirguna-Nirmala and Shuddha Kshetrajna Swarupa wears Kaustubhamani; Shri Ananta sought the company of Vishnu as Srivatsa Rupa and Buddhi adorned Madhava in the form of Gadaa; Vishnu is also ornamented by Shankha which is of Tamasa Swarupa and Shaaranga Dhanush of Raajasa Ahamkaara; the Chakra which out smarts the speed of Vayu is basically of Satvika Swarupa and adorns the lotus like smooth hands of Vishnu. Bhagavan also wears a Pancha Rupa Vijayanti Maalaa made of Mukta-Manikya-Marakata-Indraneela and Heeraas, representing Pancha Tanmatraas and Pancha Bhutaas. Bhagavan also keeps 'baanaas' or arrows which are the embodiments of Jnaana and Karma! Further Vishnu wears a sharp Khadga or sword which pierces throughAvidya and brightens Vidyaamaya Jnaana.Muni Maitreya! In this manner, all kinds of features like Purusha, Pradhana, Buddhi, Ahamkara, Pancha Bhuta, Manas, Indriyas, Vidya and Avidya are all surrouned by Vishnu. Srihari who has basically no Form but in a Maya Swarupa keeps Astras and Ornaments to help and encourage various Praanis. This is how Parameshwara seeks to facilitate the deeds and thoughts of various Beings with the help of Vidya-Avidya, Sat-Asat, and such characteristics.

Vishnu is also present as Kaala Swarupa in the form of Kala-Kaashtha- Nimesha- Dina- Ritu- Ayana-and Varsha! Bhagavan is spread all over the Bhurloka- Bhuvarloka- Swarloka-and Maha-Jana- Tapa-and Satyalokas! He is the Origin of Origin-Purvaja toPurvajas; Sarva Vidyaa Swarupa; Swayam Lokamaa Swarupa; Niraakaaa- Sarveswara- Ananta- Sarva Buta Swarupa inclusiveof Deva-Maanava-Pashu- Pakshi and so on; He is Ruk-Yajur- Sama-Atharva Veda Swarupa; Itihasa-Upavedaas like Ayurveda; Vedanta Vaakya; Vedaanga; Manvaadi krita Dharma Shastra; Purana-Aakhyaana- Anuvaaka or Kalpa Sutra-Kavya Charha- Sarva Shabda Murti Dhaari-and so on. Whichever Murta-Amurta Padaardhaas exist are of Vishnu's Mighty Physique! He assures: I am the totality of the Universe and there is neither a Karana- Karya- Kaarana beyond me! A person who believes in this simple Truth would have conquered Dwandwa Rupaas and attains me!)
[Essence of Vishnu Purana]

Vishnu Panjara Stotra

Vishnuh praachyaam sthitaschakri Harir-dakshinato Gadee,
Prateetchaam Shaarangadhrug Vishnurjishnuh khadgee mamottarey/
Hrishikesho Vikoneshu tatcchidreshu Janaardanah,
Krodarupee Herirbhumow Narasimheswrarey mama/
Kshuraantamamalam chakram bhramatyetat Sudarshanam,
Asyaamshumaalaa dushprekshya hantum pretanishaacharaan/
Gadaa cheyam Sahasraarchih pradeepta paavakojjvalaa,

Raksho bhuta pisaachaanaam Daakineenaam cha naashani/
Sharanga visphurjitah chaiva Vasudevasya madrapuun,
Tiryangmanushya kushmaanada preeytaadeena hantwa seshatah/
Khangadhharojjwala jyotsnaana nirdhuta ye samaahitaah,
tey yaantu shaamyataam sadyo Garudeneva Pannagaah/
Yey Kushmaandasthaa Yaksha ye Daityaa ye Nishaacharaah,
Pretaa vinaayakaah kruraa Manushyaa Jaambhagaah Khagaah/
Simhaadayascha pashavo danda suukaascha pannagaah,
Sarvey bhavantu tey sowmyah Krishnashankharavaaritaah/
Chittavrittiharaa ye mey ye janaah smriti haarakaah,
Balowjasaam cha hartaarascchaayaa vibhramschakaascha ye/
Ye Chopabhoga hartaaro ye cha lakshana naasakaah,
Kushmaandastey pranashyantu Vishnu chakra ravaahitaah/

Buddhi swasthyam Mah swasthyam swasthya –maindriyakam tathaa,
Mamaastu Deva devasya Vaasudevasya keertanaat/
Pushthey purastaanmama Dakshinottarey vikonatchaastu Janaardano Haarih,
Tameedyameeshaana manantamacyhutam Janaardanam pranipatito na seedati/
Yathaa param Brahma Haristathaa paro Jagatswarupascha sa eva Keshavah,
Satyena teynaachyuta naama keertanaat pranashyetu trividham mamaashubham/

(In the Eastern side is Chakradhaari Vishnu and in the Southern side is Gadaadhaari Shrihari. Bhagavaan Hrishikesha is protecting in the 'Dikkonas' or side-angles, Janaardana is situated in the middle portion. Varaaha dhaari Shrihari is protecting on the Bhumi and Bhagavan Nrisimha shields on the Shy. In the other side-lines Sudarshana Chakra is constantly on the move and provides guard all over. If 'Pretas' or 'Nishaacharas'-the night-long tormentors-seek to bother, they woud find it impossible to withstand the extreme dazzle of the Sudarshana Chakra. Bhagavan Shri Hari's 'Gadaa' or Mace called Kaumudi sparkles with thousands of highly explosive rays. These sizzling rays destroy Rakshasas, Bhutas, Piscachas and Daakinis instantly. Bagavan Vaasudeva's Sharanga Dhanush creates such deafening and reverberating sound waves that 'Shatru Bhuta Manushya'(most cruel humans), 'Kushmandas', 'Pretas', 'Tiryagyoni' Praanis or these frightening species on way back to be reborn again are extinguished at once. Those named or unnamed enemies to the devotees would get flooded in the tempestuous flows of overwhelming sparks of the 'Khadga' (Sword) of Shri Hari, in the same maaner as Garuda Deva exteminates serpents. All the species that seek to torture Vishnu's devotees- be they Kushmanadas, Yakshas, Rakshasas, Pretas, Viyayakas, cruel human beings, hunting birds of huge or miniscule sizes, animals like lions or tigers, snakes, or of any evil spirits, would get overpowered by the 'Shankha naada' of Bhagavan.

May Vishnu Kirtana provide me 'Buddhi', 'Man' and physical control and bestow 'Swasthya labha'or multi-sided equilibrium to my inner- conciousness and purify my Soul to be worthy of the grace of Bhagavan Vishnu. Dedicated Bhaktaas are never let down by the most merciful 'Paramaatma'; May this 'Vishnu Panjara' shield me from wordly distress and lead me on to the Sacred Path of Mukti.)

[Essence of Agni Purana]

Trailokya Vijaya Mantra Kavacha

Shrunu Vatsa Pravakshyami Kavacham paramaadbhutam, Mantram cha Shiddhidam Shasvat- saadhakaanaam Sukhaavaham/
Gopijanapadasyaatey Vallabhaaya samucchyaret, Swaaha-amtoyam Mahaa Mantro Dashaaaam Bhukti Muktidah/
Sadaashivastwasya Rishih Pankti Chhandah Udaahyutam, Devataa Krishna UditoViniyogokhilaaptaye/
Trailokavijayashayaatha Kavachasya Prajapatih, Rishiscchandascha Jagati Devo Raajeshwarah Swayam/
Trailokya Vijaya Praaptou viniyogah Prakeertitah Pranavo mey shirah paatu Shri Krishnaaya namah sadaa/
Paayaat kapaalam Krishnaaya Swaahayeti satatam mama, Krishneti paatu netrey mey Krishnaswaaheti taarakaam/
Haraye naama ityesha bhrulataam paatumey sadaa, Om Govinda-aya Swaaheti naasikaampaatu santatam/
Gopaalaaya namo gandam Paatutey satatam Manuh Kleem Krishnaaya Namah karnou paatu Kalpatarurmama/
Om Krishnaaya namah paatu nityam meydharayugmakam, Om Gopishaaya swaaheti dantapankti mamaavatu/
Krishneti radacchi-dram paatumey Tryaksharomanuh, Shri Krishnaaya Swaaheti jihvakaam paatu mey sadaa/
Rameshwaraya swaheti taalukam paatumey sadaa, Raadhikeshaaya swaaheti kantham mey paatu Sarvadaa/
Namo Gopiganeshaaya greevaam paatu sarvadaa, Om Gopeshaaya swaaheti skandhou paathu sadaa mama/
Namah Kishoraveyshaaya Swaahaa pushtam mamaavatu, Udaram paatumey nityam Mukundaaya namo manuh/
Hreem Shreem Kleem Krishnaaya swaaha karou paatu sadaa mama, Om Vishnavey namah swaaha baahuyugmam mamaavatu/
Om Hreem Bhaghavatey swaah Nakha panktim mamaavatu, Namo Naaraayaneti nana randhram mamaavatu/
Om Hreem Shreem Padmanaabhaaya naabhim paatu sadaa mama,Om Sarveshaaya swaaheti keshaanmama sadaavatu/
Namah Krishnaaya swaaheti Brahma randhram sadaavatu, Om Maadhavaaya swaaheti bhaalam mey sadaavatu/
Om Hreem Shreem Rasikeshaaya katim mama sadaavatu,Namo Gopijaneshaaya uru paatu sadaa mama/
Om namo Daitya naashaaya swaahetyavatu jaanuni, Yashodaanandanaayeti namonto janghakey vatu/
Raasaarambha priyaayeti swaahaanto hreem mama vatu, Vrindaa priyaaya swaaheti sakalaangaani mevatu/
Paripurna manaahKrishnah Praachyaam maam sarvadaavatu, Swayam Golokanaathom mamaagneyaam dishi rakshatu/

Purna Brahmaswarupaascha Dakshiney maam sadaavatu, Nairruyutyaam paatu maam Krishnah Paschimey maampaatu Harih/
Govindah paatu Vaayavyaamittarey Rashikeshwarah, Ishaanyaam mey sadaa paatu Brindaavani vihaara krut/
Vrindaa praaneshwarah shaswat paatumurdhwa deshatah, Sadaiva maamaghah paatu Balidhwamsi Mahaabalah/
Jaley sthaley chaantarikshey Nrisimhaah paatu maam sadaa, Swapney Jaagaraney chaiva paatumaamMaadhavah swayam/
Sarvaantaraatmaa nirliptah paatu maam Sarvato Vibhuh, Iti tey kathitam Bhupa Sarvaaghougha vinaashanam/
Trailokya Vijayam naama Kavacham Parameshituh, Mayaa shrutam Shiva mukhaat pravaktyam na kashyachit/
Gurumabhyarchya vidhivaktavacham dhaara- yetktu yah, Kanthevaa Dakshinaey baaho sopi Vishnurnasamshayah/
Sa saadhakovasadyatra tatra vaaniramey sthitey, yadisyaat siddha kavacho Jeevanmukto na samshayah/

(My Child! This Sacred Mantra Kavacha is indeed unique and its impact is everlasting; the Ten worded Mantra viz. Gopijana Valaabhaaya Swaaha is the bestower of Bhakti and Mukti. The Rishi of this Mantra is Parama Shiva himself; its chhanda or prosody is 'Pankti'; its Devata is Krishna; its Viniyoga or applicability is Universal; the Trailokya Vijaya Mantra Kavacha's Rishi is Prajapati; Chhandas is Jagati; the letters are twelve; the Devata is Rajeswara : this is the Introductory 'Nyaasa'. Now the text of the Mantra is as follows: Om Krishnaaya namah: may Shiva protect me; Krishnaaya swaaha Mama Taarakaam Harye namah; Hey Krishna paatumey *Netrey* Krishnaaya swaahaa/ Mama taarakam paatu; Haraye namah *Bhrulaatam* paatu; Govindaya swaha Mama *Naasikaam* satatam paatu; Gopaalaaya namah mama *gandam* (Chin) paatu; Kleem Krishnaaya namah mama *karney* Kalpataruh paatu; Om Krishnaaya namah *Adhara* yugmam paatu (Lips); Om Gopeeshaaya! Do protect my *teeth*; Krishnaaya swaahaa- *Jihvam* (tongue) paatu; Radhi- kesshaaya! Do safeguard my *throat* ; Gopi ganeshaaya save my *neck*; Kishora Veshaaya, guard my *shoulders*; Mukunda watch my *back*; Hreem, Shreem, Kleem Krishnaaya safeguard my *Udara (*belly); and Vishnavey namah please my *hands*! Bhagavatey! Save my *nail-lines*; Namo Narayana, do protect my *nail-holes*; Padmanabha please secure my *naabhi* (navel); Sarvesa, my *hairs* and Krishna help my 'Brahmarandhra' to be safe; Madhava do take care of my *forehead*; Rasika! Save my *kati* (waist); Gopijanesha, protect my *thighs*; Daityanaasha my *knees*! Yashoda Nanda, my *jangha* (calf)! Rasaarambha my *Avatu* (sense of shame); Vrinda! My *Sakalaangaas*! The Kavacha then requests Krishna to protect my *Praachya* or East; Golokanaatha my *Agneya* (South East); Brahma Swarupa the *Dakshina* (South), Krishna my *Nairutyaam* (South West); Hari! My *Paschima* (West); Govinda! My *Vayavya* (North West); Rasikeshwara! My *Uttara* (North); Brindavana Vihara! Do protect my *Urthwa Deshas*; Bali Dhwamsi! Safeguard my from A*dholokaas* (Nether Lokas); Nrisimha save me from *Jala, Sthala and Antariksha*; and Madhava!Kindly save me while I am in *Jaagriti* (awake) or in *Swapna* (dreams).

Vasishta Muni assured that sincere recitation of the Kavacha would definitely bestow Puja Phala, Yagna Phala, Daana Phala, Bhu Pradakshina Phala, Sarva Tirtha Phala, Karya Sadhana Phala, Vijaya Phala, Siddhatva and Amaratwa!
[Essence of Brahmanda Purana]

Vishnu Panjara Stotra

Namostutey Padmanabha Padmaadhava Mahadyutey, Dharmaartha Kaama Mokshaani Twa -akhandaani Bhavantumey/ Vikaasi Padmapatraaksha Yathaakhandosi Sarvatah, Tena Satyena Dharmaadyaa Akhandaah Santu Keshava/ Namo namastey Govinda gruhya Sudarshanam, Praachyam rakshasva maam Vishno twaamaham sharanam gatah/ Gadaam Kaumodikeem gruhya Padmanaabhaamita dyutey, Yaamyaam rakhshaswa maam Vishno twaamaham sharanam gatah/ Halamaadaaya sounandam Namastey Purushotthama, Praateekshaam raksha mey Vishno bhavantam sharanam gatah/ Musalam Shaantanam gruhya Pundarikaaksha rakshamaam, Uttarasyaam Jagannaatha bhavantam sharanamgatah/ Shaarangamaadaaya cha Dhanurastram Naraayanam harey, Namastey Raksha Rakshoghnam Ishanyaayaam sharanam gatah/ Panchajanyam Mahaashankhamantarbodhyam cha pankajam, Pragruhya rakshamaam Vishno Aagneyyaam Yagna sukara/ Charma Suryashatam gruhya khadgamchandramasam tathaa, Nairrutyaam maam cha rakshasva Divya Murtey Nrikesatin/ Vaijayanteem pragruhya twam Srivatsam kanthabhushanam, Vaayavyaam raksha maam Deva Ashvaseersha Namostutey/ Vainateyam samaaruhya Antarikshey Janaandana, Maam twam raksaajita sadaa Namas tey twa paraajita/ Vishaalaaksham Samaaruuha rakshamaam twam rasaataley, Akuupaara Namastubhyam Mahamoha Namotutey/ Karasheershaangaghni parveshu tathaashta baahu panjaram,Krutwaa rakshaswa maam Deva Namastey Purushottama/

(Salutations Padmmanabha Lakshmipati! With your blessings, may our Life's objectives of Dharma-Artha-Klama-Moksha be accomplished; as you are spread out in all the directions, our desires of Dharma-Artha- Kama-Moksha be fulfilled endlessly. Govinda! Do kindly take up your Sudarshana Chakra and protect me fromy Eastern Side as I am your refugee; Mahadyuti Padmanabha! Do kindly pick up your Koumudi Gada/ mace and save my Southern side as I seek your shelter; Purushottama ! Do take up your Saunanda namak ' Hala'/ Plough and protect me from the western side; Pundarikaaksha! I beg you to save my Musala named Shaantana and safeguard my Northern side; do kindly select your Saaranga Dhanush and Narayanaastra to shield my Ishaana Kona as I am defenceless; Yagna Varaha Vishno! I implore you to take up the renowned Panchajanya Shankhu / conchshell as also your Lotus Flower and disperse my enemies from the Agneya Side; Maha Nrisimha! Please lift up your Chandra naamaka shield and Surya naamak Khadga and guard my Nirruti direction; Hayagriva Deva! Please sport your Garland named Vijayanti and Srivatsa naamaka necklace to defend my Vayavya Kona; Vainateya! Do alight your Garuda vahana and assure my safety from 'Antariksha'/ Sky; by assuming the Maha Kurma Rupa, Bhagavan! Kindly protect me from the Rasatala side too so that nothing untoward could happen to me from down-under; Vishaalaaksha! Maha Moha! Save me with Eight of Your endless hands, do create an Ashta-dasha or Eight Direction Safety Cage for me assuring Total Shield to me).

This Sacred Vishnu Panjara was stated to have been recited by Mahadeva Shankara to provide a Total Cover of Protection to Devi Katyayani Durga in the context of the destruction of Mahishasura, Raktabeeja and other countless Asuras.
[Essence of Vamana Purana]

Gajendra Moksha Stuti to Vishnu

Om Namo Mulapratrutaey Ajinaatha Mahatmaney, Anaashritaaya Devaaya Nispruhaya Namostutey/Nama Aadyaaya Beejaaya Arshayaaya Pravartiney, Anantaraaya Choukaaya Avyataaya Namo Namah/ Namah Shivaaya Shantaaya NischitaayaYashaswiney, Sanaatanaaya Purvaaya Puraanaaya Namo Namah/ Namo Devaadhi Devaaya Swabhaavaaya Namo Namah, Namo Jagat Pratishthaaya Govindaaya Namo Namah/ Namostu Padmanaabhaaya Namo Yogoddbhavaayach, Vishveswaraaya Devaaya Shivaaya Harayey Namah/ Namotu Tasmai Devaaya Nirgunaaya Guptaataney, Narayanaaya Vishvaaya Devaanaam Paramaatmaney/ Namo namah Karanavamanaya Naraayanaayamita vikramaaya/ Shrishaankha charaasi Gadaadhaaraaya Namostu tasmai Purushottamaaya/Guhyaaya Vedanalayaaya Mahodaraaya Simhaaya Daityanidhanaaya Chaturbhujaaya, Brahmendra Rudra Muni chaarana Samtutaaya Devottamaaya Varadaaya Namochyutaaya/ Nagendra deha Shayanaasana supriyaaya Goksheera Hema Shukhaneela ghanopamaaya, Peetaambaraaya Madhu Kaitabha naashanaaya Viswhaaya Charumukutaaya Namojaraaya/ Naabhiprajaata Kamalastha Chaturmukhaaya Kshirodarakaanavaniketa Yashodharaaya, Naanaa Vichitra Mukutaangada Bhushanaaya Sarveshwaraaya Varadaaya Namo Varaaya/ Bhaktipriyaaya Varadeepta Sudarshanaaya Phullaravinda Vipulaayata lochanaaya, Devendra vighnashamanodyata pourushaaya Yogeshwaraaya Virajaaya Namo Varaaya/ Brahmaayanaaya Tridashaananaaya Lokaadhi naathinaathaaya Bhavaapanaaya, Mahaa Varaahaaya Namaskaromi/ Kutasthamavyata -machintya rupam Naarayanam Kaaranamaadidevam, Yugaanta sesham Purusham Puraanam tam Devadevam Sharanam prapadey/ Yogeshwaram Charuvichitra mouli magneyamagrayam Prakruteyh parasthatam, Kshetrajnamaatma prabhavam Varenyam tam Vaasudevam sharanam prapadye/Adrushya mavyata machintya mavyayam Mahashiyo Brahmamayam Sanaatanam, Vadanti yam vai Purusham Sanaatanam tam Deva guhyam sharanam prapadye/ Yadaksharam Brahma vadanti Sarvagam nishamya yam Mrutyu mukhaat pramuchyatey, Tameehwaram truptamanuttamaigunaaih paraayanam Vishnumupaimi shaswatam/ Kaarya Kriyaa Kaarana maprameyam Hiranyabaahum Varapadmanaabham, Mahaabalam Vedanidhim Suresham Vrajaami VishnumSharanam Janaardanam/ Kireeta Keyura Mahaarha nishkairmanyuktamaa - lankrita sarva gaatram, Peetaambaram Kanchana Bhakti Chitram Maalaadharam Keshava mabhyupaimi/ Bhavodbhavam Veda vidaam Varishtham Yogaatmanaam Saamkhyavidaam Varishtham, Aditya Rudraashvasuprabhaavam Prabhum prapadyechuta maavatmavantam/ Shrivatsaankam Mahadevam Devaguhyamanoupamam, Prapadye sukshmamachalam Varenyamabhayapradam/ Prabhavam Sarva bhutaanaam Nirgunam Parameshwaram, Prapadye muktamamkaanaam yateenaam Paramaam gatim/ Bhagavantam Gunaadhyakshamaksharam Pushkarekshanaamc Sharanyam Sharanam Bhaktya Prapadye Bhaktavatsalam/ Trivikramam Trilokesham Sarvesham Prapitaamaham,

Yogaatmaanam Mahaatmaanam pradyeham Janaardanam/ Adidevamajam Shambhum Vyaktaavyaktam Sanaatanam, Naraayana –maneeyamsam prapadye Brahmana priyam/ Namo Varaaya Devaaya Namo Sarvasahaayacha, Prapadye Deva Deveshamaneeyaamsa manauh sadaa/ Ekaaya Lokatatwaaya Paratah Paramaatmaney, Namah Samahsahasra shirashey Anantaaya Mahaatmaney/ Twaameva Paramam Devamrishayo Vedapaaragaah, Keertayanti cha yam Sarvey Brahmaadeenaam Paraayanam/ Namstey Pundareekaaksha Bhaktaanaamabhayaprada, Subrahmanya Namastostu traahimaam Sharanaagatam/

(My salutations to you Mula Prakriti Swarupa, Invincible Mahatma Vishnu who is Nirashraya or free to act in your own voiltion; You are the Adyabija Swarupa or the Primeaval Germinator, Aradhya Deva or the Principal Target sought to be achieved by Rishis and Yogis and the Unique and Unknown powerhouse of the Kalachakra or the Supreme Time Machine; You are indeed the Sarva Vaapi or All-Pervasive; the Undisclosed Guna Swarupa and at the same time the Nirguna or Featureless; You are beyond the barriers of reasoning and logic, impossible to achieve by rationality or prudence, the Immesurable; the Foremost Form of auspiciousness, Ever Peaceful, Decisive, the Embodimemt of Eminence and Fame and the Origin of Knowledge and the Ageless and Timeless! Devadi Deva, Swabhavarupa, Jagat Pratishtha Kaaraka, Govinda, Padmanabha, Yogodbhava, Vishveswara, Deva, Shiva, Hari, Nirguna and Gunatma alike; Viushwatma, Narayana, Deva's Paramatma, Karanavasha Vamana -rupa or of the Form of Vamana owing to Exigencies; Atula Vikrama; You are the Holder of Shankha, Chakra, Sword, and Mace and Purushottama; You are the Mysterious and the Unidentified; the Emitome of Vedas; Mahodara readily assuming Leonine Form to eradicate the race of Daityas, the Chaturbhuja or the Four Handed Swarupa; You are the Dheya or the Worshippable by Brahma, Indra, Rudra, Maharshis, and one and all. You lie comfortably on the Sesha Naga's Unique Body as your Bed; wearing vastras of different colours; the annihilator of Madhu-Kaitabha Daityas; the wearer of a charming Kirita or head gear; who has always youthful and never has old age; has Brahma seated on a lotus top that sprouted from his nave; has residence on Ksheera Sagara or the Ocean of Milk; he is multi ornamented on his various body parts; the provider of boons and the Emblem of Boons; Bhakta Premi or the Beloved of devotees; the Eternal Embodiment of Radiance; with eyes resembling fully bloomed Lotus flower; the trouble shooter of Devendra; and the provider of boons to him; The 'Aadhaara Swarupa' or of the Murti worshipped by Brahma and all the Devas; Triloka Naatha; Bhava Hatha; Maha Varaaha Swarupa; I seek refuge in Kutastha, Avyakta, Achintya Swarupa; Kaaranaswarupa; Adi Deva Narayana; the Great Survivor Maha Swarupa at the End of Yugas; Ajeya; Sarva Sreshtha; The One who exists far beyond Prakriti; the Kshetrajna; Atmaprabhava; Varenya, Vaasudeva; Adrushya, Ayakta, Achityaneeya, Ayaya, Brahma maya and Sanatana Purusha and Deva guhya my Pranaams / greetings; I was at the Mrityu Mukha or at the Devouring Point of Death; I seek protection and safety from you Bhagavan; You are Atmatrupta or Self-Saisfied; Shaswata Ashraya Swarupa; Karya-Kriya-Karana Swarupa; Agamya; Hiranuabaahu; Mahabala shaali; Veda nithi; Sureshwara-Janardana-Vishnu; I seek asylum from that Jishnu who was ornamented by Kireeta-Kayura-Atimulya Mani malaas; Peetaambara Dhaari; Swarnima Patra Racaha naalin -krita; Mala Dharana Keshava; Samsaarotpannakara; Vedavidsreshtha; Yogatma; Sankhya Shastra Jnaata Sreshtha;

Aditya-Rudra-Ashvini Kumara-Vasu Prabhavaachyuta; Atma Swarupa Prabho! Shri Vatsa Dharanakara; Maha Deva; Devataaguhya; You are the Unparalelled one defying descriptiton, with the Epithet of Nirguna, Nissanga, Niyama Paalaka; My I seek refuge in you Gunaadhyaksha, Akshara, Kamala Nayana, Ashraya Karana Yogya Swarupa, Sharana Pradata and Bhakta Prema kara. I prostrate before you Bhagavan as the measurer of Three Feet covering the the Trilokas, Prapitamaha, Yoga Murti, Mahatma Janaddana, Adi Deva, Ajanma, Shambhu, Vyaktaavyakta Swarupa, Sanatana, Parama Shukshma, Brahmana Priya Narayana! I bend my knees before you Sreshta Deva, Sarva Shaktimaan, Sukshmaati Sukshma Devadevesha, Lokatatwa Swarupa, the Unique Paratpara Paramkatma, Sahasraseersha Paranatma, Ananta, Dedaparagami Rishi sannuta! You are the final shelter to Brahmadi Devaas; Pundarikaaksha, Bhuaktaabhaya Pradata, Subrahmanya, Sharanu, Sharanu (Save me, Save me)!

As Vishnu Deva was pleased with the heartfelt and desperate supplication of Gajendra appeared in his full glory with four arms adorned with Shankha, Chakra, Gadaa and Saranga descended from Garuda and sliced off with his Sudarshana Chakra the neck of the crocodile and relieved from the curse of Devala Muni to the Gandharva Huhu and simultaneously rescued Narayan Bhakta King of Pandya.

Phala Shruti : Brahma Deva affirmed- *Ya idam shrunuyaa nityam Praatarutthhaaya Manavah, Prapyuyaat Paramaam siddhim duhkha prastasya nishyati/ Gajendra mokshanam Punyam sarva Paapa pranaashanam, Kathitena smrutey naatha Shrutena cha Tapodhana, Gajendra mokshaneneha sadyah paapaat pramuchyatey/ Yasmin kiloktey bahu paapa bandhanaat labhyet Moksho Dwiradena yaddhat, Ajam Varenyam Varapadmanaabham Narayanam Brahmanidhim Suresham/ Tam Devaguhyam Purusham Puraanam Vandaamyaham Lokapatim Varenyam/*

(Whosoever reads, hears or cogitates about the Gajendra Moksha Stuti with purity of body and mind in the mornings would be relieved of difficulties of the day and the cumulative sins of the past; Its Pathana-Shravana-Manana would dissolve the sins and provide liberation as in the case of Gajendra. May I salute Vishnu Bhagavan who is Ajam or birthless, Varenya or the Supreme, Sreshtha or the Topmost, Padmanabha or Lotus-navelled, Narayana or Existent on Water, Devaguhya or absorbed among Devas , Purana Purusha or the Most Ancient, and Loka Swami or the Super Lord of Lokas!)
[Essence of Vamana Purana]

Vishnu Panjara Raksha Mantra Stotra

Vishnum Praachyaam Sthitaschakri Vishnur Dakshinato Gadee, Praticheeyaam Shaaranagadhrugvishnu Khadgi mamottarey/ Hrishikesho vikoneshu tatchaadreshu Janardanah, Krodarupi Harirbhowmou Naarasimhemba -rey mama/ Kshuraantamamalam chakram bhramatyetat Sudarshanam, Asyamshumaalaa druspreksḥya hantum pretanishaacharaan/ Gadaacheyam Sahasraarchirudviman paavako yathaa, Rakshobhuta piscaachaanaam Daakininaam cha shaatani/ Sharangam Visphurjitam chaiva Vaasudevasya madripuun, Tiryanga Manushya Kushmaanda Pretaadeen hantwa seshatah/ Khadgadhaaraajjwalajjotsnaa nirdhutaa ye mamaahitaah,

Tey yaantu sowmyataam sadyo Garudeneva pannagaah/ Ye kushmaandastathaa Yakshaa Daityaa ye cha Nishaacharaah, Preta Vinaayakaah kruraa Manushyaa Jrumbhakaah Khagaah/ Simhaadayo ye Pashavo Danda- Shukaascha Pannagaah, Sarvey bhavantu mey sowmyaa Vishnuchakraravaahataah/ Chittavrutti -haraayecha ye janaah smritihaarakaah, Baloujasaam cha hartaarashchhayaa Vidhvamshakaas chaye/ Ye chopabhogahartaaro yecha lakshana naashakaah, Kushmaandaastey pranashyantu Vishnu Chakra ravaahataah/ Buddhiswaasthyam Manah swaasthyam swasthya maindrikam tathaa, Mamaastu Deva Devasya Vaasudevasya kirtinaat/ Pushtey Purastaadatha Dakshino -ttarey vikonataschaastu Janaardano Harih/ Tameedyameeshaana manantamachyutam, Janaardanam pranipatito na seedati/

(Hey Vishnu Bhagavan! Do guard me from the Eastern side with your Chakra; from my Southern side with your Gadaa; from the westeren side with your Sharanga Dhanush; and from the northern side with your Khadga. In the Dishaakonaas or the Konaas (Angles) of Agneya, Nirruti, Vayavya and Ishaana, may Hrishikesh and Janardana save me in the regions in between; May Varaha RupaVishnu protect me from Bhumi Devata's side and Nrisimha Bhagavan shield me from above viz.the Akaasha /Sky. May Sudarshana Chakra keep a Raksha (Vigilance) from all around me encircling me with safety! May Bhagavan's highly radiant and unvisionable rays of his mace destroy Rakshasaas, Bhutaas, Piscaachas, and Dakinis. May Vaasudevaa's lightning luster of his Sharanga Dhanush demolish violent Pashu-Pakshis, cruel Manavaas, Danavas and Pretaas be uprooted for good; Just as ferocious snakes and such other poisonous reptiles get frightened away at the very sight of Mahatma Garuda, may Vishnu's Khadga's extraordinary splendour subdue the hissings of such species; may the severity and speed of Sudarshana save me the totality of Kushmaandaas, Yakshaas, Daityas, Nishacharaas, Pretaas, Vinayakas, Harsh and ruthless Manavas, Jumbhakaas, Harmful Pakshis, Lions and such other ferocious animals while slicing them off instantly; May all the root causes which create mental tribulations, memory lapses, physical ailments, weaknesses and all other kinds of psychological distresses be rescinded and may the Vaasudeva Kirthanas and Stutis enhance my mental sharpness, equanimity of behaviour, maturity of judgment, performance of deeds and over all virtuosity.)
[Essence of Vamana Purana]

Saarasvata[Vishnu] Stotra

Shruyataam tava yachhreyastathaanyeshaam cha paapinaam, Samasta paapa shuddhharthyam Punyayopachayadam cha yat/ Prataruthhaaya Japatvam Madhyaahnehnah Kshayepi vaa, Asamshayam sadaa japyo japataam pushti shaantidah/ Om Harim Krishnam Hrishikesham Vaasudevam Janaardanam, Pranatosmi Jagannaatham sa mey Paapam Vyapohatu/ Shankhinam Chakrinam shaaranga dhaarinam snagdharam param, Pranatosmi patim Lakshmyaah sa mey Paapam vyapohatu/ Daamodara -mudaaraaksham Pundareekaakshamachyutam, Pranatosmi stutam stutyaih sa mey paapam vyapohatu/ Naaraayanam Naram Shourim Maadhavam Madhusudanam, Pranatosmi Dharaadhaaram sa mey paapam vyapohatu/ Shrivatsa Vakshasam Shreesham Shridharam Shriniketanam, Pranatosmi Shriyah Kaantam sa mey Paapam Vyapohatu/ Yameesham Sarvabhutaanaam dhyaayanti yatayoksharam,

Vaasudevamanirdeshyam tamasmi sharanam gatah/ Samastaalambanebhyo yam Vyavrutya manasogatim, Dhyaayanti Vaasudevaakhyam tamasmi sharanam gatah/ Sarvagam Sarvabhutam cha Sarvasyaadhaarameeshwaram, Vaasudevam Param Brahmaa tamasmi sharanam gatah/ Paramaatmaavyaktam yam prayanti sumedhasah, Karmakshayekshayam Devam tamasmi sharanam gatah/ Punyapaapa vinirmuktaa yam pravishya punarbhavam, Na Yoginah Praapruvanti tamasmi sharanam gatah/ Brahmaabhutwaa jagat sarvam sa Devaasuramaanusham, Yah srujatyachyuto Devastamasmi sharanam gatah/ Brahma rupadharam Devam Jagadyonim Janaardanam, Strasthatvey samdhitam srashtou pranatosmi sanaatanam/ Srashthaa bhutwaa sthito yogi sthitaavasura suudanah, Tamaadi Purusham Vishnum pranatosmi Janaardanam/ Dhrutaa mahi hataa Daiyaah paritraataastahaa Suraah, Yenatam Vishnumaadhyesham Pranatosmi Janaardanam/ Yajnairyajanti yam Vipraa Yagnesham Yagnabhavanam, Tam Yagna Purusham Vishnum pranatosmi Sanatanam/ Pataala veethibhutaani tathaa lokaan nihantiyah, Tatpurusham Rudram Pranatosmi Sanaatanam/ Sambhakshitwaa sakalam yathaa srishtimidam Jagat, Yo vai nrityati Rudraatma pranatosmi Janaardanam/ Suraasuraah Pitruganaah Yaksha Gandharva Raakshasaah, Sambhutaa Yasya Devasya Sarvagam tam namaamyaham/ Samasta Devaah Sakalaa Manushyaanaam cha jaatayah, Yasyaamsha Bhutaa Devasya sarvagah tam Namaamyaham/ Vriksha gulmaadayo yasya tathaa Pashu Mrigaadayah, Ekaamsha bhutaa Devasya Sarvagam tam namaamyaham/ Yasmaannaanyat param kinchiyasmin Sarvam Mahaatmani, Yah Sarvamadhyagonantah sarvagam tam namaamyaham/ Yathaa sarveshu Bhuteshu gudhogniriva daarushu, Vishnurevam tathaa paapam mamaasesham pranashyatu/ Yathaa Vishnumayam sarvam Brahmaadi sa charaacharam, Yaccha Jnaana paricchedyam paapam nashyatu mey tathaa/ Shubhaashubhaani karmaani Rajah Satva Tamaamsicha, Aneka Janma karmotthyam paapam nashyatu mey tathaa/ Yannishaayaamcha yatpraataryan madhyaahnnaaparaahnniyoh, Sandhyayoscha krutam paapam karmanaa manasaa giraa/ Ajnaanato Jnaanato vaa madaacchalita maanasaih, Tat Kshipram vilayam yaatu Vaasudevasya keertanaat/ Paradaara paradravya vaanchhidrohodbhavam cha yat, Para peededbhavaam nindaam kurvataa yanmahaatmanaam/ Yaccha bhojey tathaa peye bhakshey choshey vilehaney, Tad yaatu Vilayam toyey yathaa lavana bhaajanam/ Yad baalyeyaccha Kaumaarey yat paapam Youvaney mama, Vayah parinatou yaccha yaccha janmaantarey krutam/ Tannaaraayana Govinda Hrishikesha keertanaat, Prayaatu Vilayam toyey yathaa lavana bhaajanam/ Vishnavey Vaasudevaaya Haravey Keshavaayacha, Janaardanaaya Krishnaaya Namo bhuyo namo namah/ Bhavishyaanarakaghnaaya namh Kamsa vighaatiney, Arishta Keshi Chaanuura Devaari kshaniyo namah/ konyobalervanchitaa twaamrutey vai bhavishyati, Konyo naashyati balaad darpam Haaihaya Bhupateyh/ Kah Karishyatathaanyoh vai Saagarey Shetu bandham, Vadhish yati Dashagreevam kah Saamaatmapurah saram/ Kastwaamriteynyoh Nandasya Gokule rati meshyati, Pralamba Putaanaa Dinaam twaamrutey Madhusudana, Nihantaapyathavaa Shaastaa Devadeva bhavishyati/ Japannevam Narah punyam Vaishnavam Dharmamuttamam, Ishtaanishta prasangebhyo Jnaanatojnaana topi vaa/ Krutam tena tu yat paapam Sapta janmaan –taraani vai, Mahaa Paataka samjnam vaa tathaa chaivopa paatakam/ Yagnaadeeni cha Punyaani Japa homa vrataanicha, Naashayed Yoginaam Sarva maamapaatramimaambhasi/ Narah Samvatsaram purnam tila paatraani shodasa, Ahanyahaani yo dadyaat pathattechha tasmamam/ Avilumpatam Brahma charyam Sampraapoya smaranam Hareyh, Vishnuloka mavaapnoti

Satyametanvayoditam/ Yatthaaitat Satyamuktam mey na hyaalpamati mey Mrushaah, Raakshasastrastat Sarvaangam tathaa maameshu mricchyatu/

(Hey Raakshasa! I would now like to preach to you and your kind of persons who faltered in their lives, a highly propitious Discourse which should wash off your earlier immorality and depravity as also encourage to follow a life of Virtue and quality. As one rises up from bed from the sleep of the previous night, or at the noon-time or at the evening, the following Stuti be read or heard:

'OM Hari, Krishna, Hrishikesha, Vaasudeva, Janardana, Jagannaatha! My Salutations to you. Do kindly keep me away from blunders. You are the Guru of Moving and Immobile Beings, resting on the cozy bed of Sesha Naaga, Parama Deva Govinda, may I pray to you to keep me away of sins; my sincere reverences to you Sharanga Dhara, Chakradhara, Shankha Dhara, Maalaadhaari, Lakshmipati, Damodara, Udaaraaksha or of benign looks, Pundarikaaksha, Achyuta who is extolled by one and all! Do mercifully lead me on right path! I beseech Narayana, Nara, Shouri, Madhava, Madhusudana, Dharaadhara! Do pity me and let me refrain from wrong-doings. Paramatma! You possess Surya and Chandra as your eyes to punish the evil and encourage virtue; You are the demolisher of Kamsa and Keshi the notorious 'paapis'; do kindly put me on the right track and desist me from infamy and evil-doings. Shri Vatsadhara, Shreesha, Shidhara, Shri Niketana, Shri Kaanta and Shripati: my most humble homage to you; do save me from the shacles of delusion. You are Sarva Praana Swami, and the Akshara, Anirdeshya, Vaasudeva, may I surrender myself and put me on the path of contentment and fulfillment. Do bless me Bhagavan! to take me from the road of decadence and decay to the pathway of Dharma and Nyaaya. May I bend and beseech Sarvagata, Sarva Bhuta, Sarvaadhaara and Parabrahma to indicate the narrow but sure way of Dharma, Nyaya and Punya. I seek refuge to Adrushta, Avinaashi, Paramatmadeva, Punya Paapa Rahita, and Srashta of Brahma down to Deva, Danava, Manushya and Charaachara Jagat! May I commend that Brahma Swarupa the fountain-head of Vedas,Sanatana Jajadyoni, Janardana, Yogi Rupa Vidyamaan, Adi Purusha Maheswara-Vishnu, that Maha Kurma who pulled up Bhu Devi, that Daityahaari, Devata rakshaakara, Yagna Purusha, Yagna Bhavana, Yagnesha, and Sanatana Vishnu. I crave the indulgence of that Jagat Srashta who created Suraasuraas, Pitruganaas, Yaksha, Gandharva, Raakshasas and also that Maha Rudra who terminates Srishti and having destroyed the Universe enjoys a Maha Tandava or the Supreme Dance before 'Punah Srishti'! I seek protection from the Sarva Vyaapi Maha Vishnu whose 'Amshaas'or Formulations are Vrikshas, Pashu-Mriga-Vastu- Padaarthaas! May Paramatma burn off my most heinous sins like Agni scorches fire-wood into ash. May Vishnu Deva be merciful to eradicate all my evil deeds of vice and wickedness; these were due to the mix of previous acts as generated by the interplay of Satwa-Rajo-Tamasika Gunas of the erstwhile births. May this earnest prayer emerging from the depths of my inner self, my body, soul, heart, deed and voice at early mornings, mid-days, evenings or dead of nights, while in movement, or being seated, or in sleep, in full awareness or involuntarily, bring about total transformation of my existence! May all my evil actions anchored on feelings of other's women, wealth and properties; or due to deceit, pressures / temptations from within or without; or due to shortcomings of avoidable consumption of Bhakshya, Bhojya, Lehya, Peya, Choshya varieties of food be

excused and pave the way for my liberation. May I prostrate before that Unique and Singular Paramaatma called by endless names like Narayana, Govinda, Hari, Krishna, and Maheswara bestow his compassion on me and extinguish my wrongs of small or huge proportions committed during my childhood, teenage, youth and old age just as earthen vessels dissolve in violent gushes of waterfalls! My most respectful obeisances to you Hari, Vishnu, Vaasudeva, Keshava, Janardana, and Krishna the annihilator of Kamsa, Arishta, Keshi, and countless other evil forces! Who else could suppress and tick off the Triloka Swami Maha Bali? Who else could terminate the unconquerable Kartaveeryarjuna the Super Lord of Haihayas? Who else could build a Setu or a gigantic bridge from shore to shore of a Grand Ocean and exterminate the invincible Ravanaasura? Who else could perform Rasaleela by dividing himself in endless Krishna Swarupaas to entertain Gopis! Who else as a child nip the gigantic Demons like Pralamba, Shakatasura and Pothana in split seconds as baby pranks?'
Phala Shruti: Who so ever recites the above Dharma-maya Vaishnava Mantra with keenness or disinterest, with full awareness and sincerity or in a casual or even complete ignorance would indeed destroy the sins of previous seven births irrespective of their volume, severity or magnitude. Side by side, the Vaishnava Mantra bestows fresh accounts of Punya or the fruitiful results of performing Yagnas, Homaas and Vrataas. The Maharshi emphasised to the Raakshasa that the recitation of the Sarasvata Vaishnava Mantra every day by observing celibacy and offering charity of sixteen vessels of Tila Seeds and water would definitely qualify access to Vishnu Loka at the termination of his or her life! The Maharshi further advised the Raakshasa that Devi Saraswati the Goddess of Learning and Knowledge who was prompted by Agni Deva sharpened the tip of his tongue to emerge a flow of the Vishnu Stotra. Accordingly, the Raakshasa recited the Saarasvata Mantra and attained Vishnu Loka!
[Essence of Vamana Purana]

Maha Stotra by Shiva on Vishnu

Namastestu Jagannaatha Deva Deva Namostutey, Vaasudeva Namastestu Bahurupa Namostutey/ Ekashringa Namastubhyam Namastubhyam Vrishaakapey, Srinivasa Namastestu Namastey Bhuta Bhaavana/ Vishvaksena Namastubhyam Narayana Namostutey, Dhruvadhwaja Namastestu Satyadhwaja Namostutey/ Yagnadhwaja Namastubhyam Dharmadhwaja Namostutey, Taaladhwaja Namastestu Namastey Garudadhwaja/ Varenya Vishno Vaikuntha Namastey Purushotthama, Namo Jayanta Vijaya Jayaananta paraajita/ Krutaavarta Mahaavarta Mahadeva Namostutey, Anaadyaadyanta Madhyaanta Namastey Padmajapriya/ Puranjaya Namastubhyam Shatrunjaya Namostutey,Shubhanjaya Namastestu Namastestu Dhananjaya/ Srushthi garbha Namastubhyam Shuchishravah Pruthushravah, Namo Hiranya- garbhaaya Padmagarbhaaya tey Namah/ Namah Kamala Netraaya Kaalanetraaya tey Namah, Kamalanaabha Namastubhyam Mahaanaabha Namo Namah/ Vrushtimula Mahaamula Mulaavaasa Namostutey, Dharmaavaasa Jalaavaasa Shrinivaasa Namostutey/ Dharmaadhyaksha Prajaadhyaksha Lokaadhyaksha Namo namah, Senaadhyaksa Namastubhyam Kaalaadhyaksha Namostutey/ Gadaadhara Shrutidhara Chakradhaarin Shriyodhara, Vanamaalaa dhara Hbarey Namastey Dharanidhara/ Aarchishena Mahaasena Namastestu Purushthuta, Bahukalpa Mahaakalpa Namestey

Kalpanaamukha/ Sarvaatman Sarvaga Vibho Virinchey Shweta Keshava, Neela Rakta Mahaa neela Aniruddha Namostutey/ Dwaashaatmaka Kaalaatman Saamaatman Paramaatmaka, Vyomakaatmaka Subrahman Bhutaatmaka Namostutey/ Harikesha Mahaakesha Gudaakesha Namostutey, Munjakesha Hrishikesha Sarvanaatha Namostutey/ Sukshma Sthula Mahaasthula Mahaasukshma Shubhankara, Sweta peetaambara dhara Neela vaasa Namostutey/ Kushoshaya Namastestu Padmeshaya Jaleshaya, Govinda Preetikartaa cha Hamsa Peetaambarapriya/ Adhokshaja Namastubhyam Seera dhwaja Janaardana, Vaamanaaya Namastestu Namastey Madhusudana/ Sahasra seershaaya Namo Brahmaseershaaya tey Namah, Namah Sahasra netraaya Soma Suryaanilekshana/ Namaschaatharva shirasey Mahaaseershaaya tey namah, Namastey Dharma netraaya Mahaanetraaya tey Namah/ Namah Saharsa paadaaya Sahasrabhujamanvaye, Namo Yagna Varaahaaya Mahaa Rupaaya tey Namah/Namastey Vishwa Devaaya Vishvaatman Vishwasambhava, Vishwa Rupa Namastestu twattho Vishwama bhudidam/

Nyagrodhastwam Mahaashaakastham Mulakusumaarchitah, Skandha patraankara lataapallavaaya Namostutey/ Mulam tey Brahmanaa Brahman Skandastey Kshatriyaa Prabho, Vaishyaah Shaakhaa dalam Shudraa Vanaspatey Namostu tey/ Brahmanaah Saagnayo vaktraah Dordandaah Sayudhaan Nripaah, Paashvaad Vishacheru yugaajjaataah Shurascha Paadatah/ Netraad Bhaanurbhuta tubhyam Padbhyaam Bhuh Shotayordishaah, Naavbhaahya Bhudantirishah Shashaanko manas- tatwa/ Praanaada Vaayuhu Samabhavat Kaamaada Brahma pitaamahah, Kridhaat Trinayano Rudrah Sheershanyoh dhouh Samavartata/ Indraagni Vadanaat tubhyam pashavo Malasambhavaah, Aushadhyo roma sambhutaa viraajastwam Namostutey/ Pushpa haasa Namastestu Mahaahaas Namostu tey, Omkaarastwam Vashatkaaro Voushat twam cha Swadhaa Sudhaa/ Swaahaakaara Namastubhyam Hantakaara Namostutey, Sarvaakaara Niraakaara Vedaakaara Namostutey/ Twam hi Vedamayo Devah Sarva Deva mayastathaa, Sarva Tirthamayaschaiva Sarva Yagna mayastathaa/ Namastey Yagna Purusha Hagna Bhaaga bhujey Namah, Namah Sahasra dhaaraaya Shatadhaaraaya tey namah/ Bhurbhuvaswah swarupaaya Godaayaamritamrita daayiney, Suvarna Brahmadaatrey cha Sarvba daatrey cha tey Namah/ Brahmeshaaya N amastubhyam Brahmaadey Brahmarupa dhruk, Parabrahma Namastestu Shabda Brahama Namostutey/ Vidyaastwam Vedya rupastwam Vedaneeyastwamevacha, Buddhistwamapi bodhyascha Bodhastwamcha Namostuey/ Hotaa Homascha Havyam cha Humamaanascha Havyavaat, Paataa Potaa cha Putascha Paavaneeyascha Namah/ Hantaacha Hanyamaanascha Hruyamaanastwamevacha, Harthaa Netaacha Neetischa Pujyograyo Vishva dhaaryasi/ Struka struvou paradhaamaasi Kapaalo- lukha lorinah, Yagna paatraaraneyastwamekadhaa bahudhaa tridhaa/ Yagnastwam Yajamaana-stwameedyastwamasi Yaajakah, Jnaataa Jneyastathaa Jnaanam Dhyeyo Dhyaataasi cheswara/ Dhaanayogascha Yogeecha Gatirmoksho dhrutih sukham, Yogaangaani twameeshaanaha sarvagastwam Namostutey/ Brahmaa Hotaa tayodraataa Saama yupotha dakshinaa, Dekshaa twam twam Purodaashastwam Pashuh Pashumaahyasi/ Guhyo dhaataa cha paramah Shivo Naraayanastatha, Mahajano Nirayanah Sahasraarkendu rupavaan/ Dwaadashaarotha shannaabhis- trivyuuho dwiyugastathaa, Kalachakro Bhavaaneesho Namastey Purushottamah/ Paraakramo Vikramastwam Hayagreevo Hareeshwarah, Nareswarotha Brahmeshaha Suryeshastwam Namostutey/

Ashwa vaktro Mahaamedhaah Shambhuh Shakrah Prabhanjanah, Mitraavaruna murtistwama murtiranaghah parah/ Praagvamsha kaayo Bhutaadir mahaabhuto –chyuto Dwijah, Twamurthva kartaa Urdhwascha Urthwaretaa Namostutey/ Mahaapatakahaa twam cha Upapaatakahaa tathaa, Aneeshaha Sarvapaapebhyastwaamaham sharanam gatah/ Ityetat paramam stotram Sarva paapa pramochanam, Maheshwarena kathitam Vaaraanasyaam purey Muney/ Keshavasyaagrato gatwaa snaatwaa Tirthey sitodakey, Upashaantastathaa Jaato Rudrah paapavashaat tatah/ Etat Pavitram Tripuraghna bhaashitam pathan Naro Vishnuparo Maharshey, Vimukta paapo Khupashaanta murtih Sapujyatey Deva varaih prasiddhaaih/

(My salutations to you Jagannaatha, Deva Deva, Vaasudeva, Ananta Rupadhara, Ekashringa, Vrishaakapi, Shrinivaasa, Bhutabhaavana, Vishvaksena, Narayana, Dhruvadhwaja, Satyadhwaja, Yagnadhwaja, Dharmadhwaja, Taaladhwaja, Garudadhwaja, Varenya, Vishnu, Vaikunthga, Purushottama, Jayanta, Vijaya, Jaya, Ananta,Paraajita, Kritaavarta, Mahaavarta, Maha Deva, Anaadi-Aadi-Anta-Vidyamaan, Madhyaanta, Padmajapriya, Puranjaya, Shatrunjaya, Shubhanjaya, Dhananjaya, Srushthigarbha, Shuchishravah (even by hearing a Stuti would purify the person concerned); Pruthushravah (intently listens to the moanings of the needy devotees); Hiranyagarbha, Padmagarbha, Kamala netra, Kaala netra, Kaalanaabha, Mahaanaabha, Vrishtimula, Mahaa mula, Mulaavaasa, Dharmaavaasa, Jalaavaasa, Shrinivaasa, Dharmaadhyaksha, Prajaadhyaksha,Lokaadhyaksha, Senaadhyaksha, Kaalaadhyaksha, Gadaadhara, Shritidhara, Chakradhara, Sridhara, Vanamaali, Prithvidhara, Harey, Archishena, Mahaasena, Purustuta, Bahukalpa, Mahaakalpa, Kalpanaamukha, Sarvaatman, Sarvaga, Vibho, Virinchi, Shweta Keshava, Neela, Rakta, Mahaaneela, Aniruddha, Dwadashjaatmaka, Kaalaatma, Samaatma, Paramaatma, Subrahman, Bhutaatma, Harikesha, Mahaakesha, Gudaakesha, Munjakesha, Hrishikesha, Sarvanaatha, Sukshma, Sthula, Mahaasthula, Mahaa Sukshma, Shubhankara, Sweta Peetaambaradhara, Adhokshaja, Neelavaasa, Kushaashaana, Padmashayana, Jalashayana, Govinda, Preeti kartaa, Hamsa, Peetaambara priya, Seeradhwaja, Janaardana, Vaamana, Madhusudana, Sahasra sirsha, Brahma sirsha, Sahasra netra, Chandra Suryaagni netra, Atharvasirsha, Mahaa sirsha, Dharma netra, Mahaanetra, Sahasrapaada, Sahasra bhujaayukta, Sxahasra Yagna kartaa, Yagna Varaaha, Mahaarupa, Vishwa Deva, Viswaatma, Vishwa sambhava, Vishwarupa, Vishvyotpanna, Nyagrotha, Mahaashaakha, Mula Kusuma -archita, Skandha / Scrub - Patra-Ankura-Lataa-Pallava Swarupa, my reverential 'pranaamas' to you! Parama Deva! As compared to a MahaVriksha or Huge Tree, Brahmana is your root; Kshatriya is your shoulder; Vaishya is your branch and Shudra is your leaf; Agni-Sahita Brahmana or with Fire-obeisance is your Mukha / Face; Sastra sahita Kshatriya is your hands; Viashya is your janghas or thighs; and Shudras are born of your feet; Surya was born of your eyes; Bhumi was created from your feet; Dishas or Directions were materialised from your ears; Antariksha or the entire Sky was formed from your navel; Moon was born of your mind; Vayu Deva was created from Paramatma's breathing; Pitamaha Brahma emerged from your desire; Trinetra Rudra was formed out of your anger and the Trilokaas were produced from your head; Indra and Agni surfaced from his countenance, Pashus or the Animal-Bird-Reptile and similar species came out of your excreta and Auoshadhis were formulated from your 'Romas' body- hairs! My sincere greetings to you Viraaja, Pushpahaasa, Mahaahaasa, Omkara

Swarupa, Vashatkaara, Aoushat, Swadhaa Swarupa, Sudhaa Swarupa, Swaahaa Swarupa, Hantakaara, Sarvaakara, Niraakaara, Vedaakaara, Vedamaya Deva, Sarva Deva maya, Sarva Tirtha maya and Sarva Yagnamaya! You are Yagnabhaaga Bhokta, Sahasradhaara, Shatadhaara, Bhur-Bhuvah- Swah Swarupa, Godaata, Amrita daataa, Suvarna, Brahma the Creator and the Preserver; Brahmasha, Brahmaadi, Brahmarupa dhaarina, Para Brahma, Shabda Brahma, Vidya, Vedya Rupa, Buddhi-Bodhya-Bodha Rupa; You are the Hota-Homa-Havya-Huyamaana Dravya- Havyavat; Paataa- Potaa-Puta-Pavaneeya Omkaara! You are Hanta- Hantamaana- Hriyamaana- Hartaa- Neta- Neeti-Pujya-Sreshtha and Samsaara Dhaarana Swarupa. Devadhideva! You are Shukra, Struva, Paradhaama, Kapaali, Ulukhala, Arani, Yajnapaatra, Aaraneya, Ekadhaa, Tridhaa, and Bahudha. You are the Yagna and Yajamaana alike; the Stutya and yhaajaka; You are the Jnaataa-Jeya-Jnaana-Dheya-Dhyata and Dhyana; the Dhyanayoga, Yogi, Gati, Moksha, Dhruti, Sukha, Yogaanga, Ishaana and Sarvaga! You are Brahma, Hota, Udraataa, Saama, Upa, Dakshina and Diksha; You are Purodasha, Pashu, Pashuvaahi, Guhya, Dhaata, Parama, Shiva, Narayana, Mahajana, Niraashraya, and Sahasra Surya-Chandra Samaana Swarupa! You constitute the Kalachakra or the Wheel of Time, comprising twelve 'Araas' or compartments, six naabhis, three Vyuhaas, and two Yugas and the cart-drivers viz. Isha and Purushottama. You are the Parakrama, Vikrama, Hayagriva, Harishwara, Nareshwara, Brahmesha, and Suryoshwara. You are Ashwa vaktra, Mahamedha, Shambhu, Shakra, Prabhanjana, Mitraavaruna Murti, Amurti, Nishpaapa, Shreshta, Praagvamshakaaya or Mula Purusha, Bhutaadi, Mahaa Bhuta, Achyta, Dwija, Urthva kartaa, Urthva, Urthwaretaa, Maha Pataka Vinaasha, Upapaataka nashaka; Paapopari Nirlipta, Devaadhi Deva! I am in your safety zone seeking your protection!
That was the Maha Stotra rendered by Maheshwara himself at the Maha Punya Kshetra of Varanaasi as he bathed in the Sacred Ganga. Whosoever recites this Maha Stuti with 'Bhahyaantara Shuchi' or of External and Internal Cleanliness would accomplish Vishnu Loka, and be eligible of worship by Devas even!)
[Essence of Vamana Purana]

Paapa Prashamana Stotra by Agastya Muni

Matsyam Namasye Devesham Kurmam Govindameyvacha, Haya seersham Namasyeham Bhavam Vishnum Trivikramam/ Namasye Maadhaveshaanou Hrishikeshakumaarinou, Narayanam Namasyeham Namasye Garudaasanam/ Urthwakesham Nrisimham cha Rupadhaaram Kurudhwajam, Kaama paala makhandam cha Namnasye Brahmana priyam/ Ajitam Vishwa karmaanam Pundareekam Dwijapriyam, Hamsam Shambhum, Namasyecha Brahmaanam Suprajaapatim/ Namasye Shula baahum cha Devam Chakradharam tathaa, Shivam Vishnum Suvarnaaksham Gopatim Peetavaasasam/ Namasyecha Gadaapaanim Namasyecha Kushoshayam, Artha Naareeswaram Devam Namasye Paapanaashanam/ Gopaalam cha Savaikuntham Namasye chaaparaajitam, Namasye Vishva Rupam cha Sougandhim Saravadaa Shivam/ Paanchaalikam Hayagreevam Swayambhuva Maheshwaram, Namasye Pundareekaaksham cha Payogandhim cha Keshavam/Avimuktamcha Lolamcha Jyeshthesham Madhyamam tathaa, Upashantam Namasyeham Markandeyam Sajambukam/ Namasye Padma kiranam Namasye Vadavaamukham, Kaartikeyam Namasyeham Braahmeekam Shikhinam tathaa/ Namasye Sthaanumanagham Namasya Vanamaalinam, Namasye

Longaleesham cha Namasyeham Shriyah Patim/ Namasyecha Trinayanam Namasye Havya vaahanam, Namasyecha Trisouvarnam Namasye Dharaneedharam/ Trinaachiketam Brahmesham Namasye Shashibhushanam, Kapardinam Namasyecha Sarvaamaya vinaashanam/ Namsye Shashinam Suryam Dhruvam Roudram Mahowjasam, Padmanaabham Hiranyaaksham Namasye Skandamavyayam/ Namasye Bhima Hamsou cha Namasye Haatakeshwaram, Sadaa Hamsam Namasyecha Namasye Praana tarpanam/ Namasye Rukma Kavacham Mahaa Yogi- nameeshwaram, Namasya Shrinivaasam cha Namsye Purushotthamam/ Namasyecha Chatur –baahum Namasye Vasudhaadhipam, Namasye Sarvamanagham Goureeshwaram Nakuleeshwaram/ Manoharam Krishna kesham Namasya Chakrapaaninam, Yashodharam Mahabaahum Namasye cha Kushapriyam/ Bhudharam chaadhita Gadam Sunetram Shula Shaankhinam, Bhadraaksham Veerabhadram cha Namasye Shankhakarnikam/ Vrishadhwajam Mahewsham cha Vishwamitram Shashiprabham, Upendram chaiva Govindam Namasye Pankaja –Priyam/ Sahasrashirasam Devam Namasye Kundamaalinam, Kaalaagnim Rudra Devesham Namasye Krittivaasasam/ Namasye Chaagalesham cha Namasye Pankajaasanam, Sahasraaksham Kokanadam Namasya Harishankaram/ Agastyam Garudam Vishnum Kapilam Brahmavaadyamayam, Sanaatanamcha Brahmaanam Namesye Brahmatatparam/ Apratarkyam Chaturbaahum Sahasraamshum Tapomayam, Namasye Dharmaraajanam Devam Garuda Vaahanam/ Sarva Bhutagatam Shaantam Nirmalam Sarvalakshanam, Mahaayoginamavyaktam Namasye Paapa naashanam/ Niranjanam Niraakaaram Nirgunam Nirmalam padam, Namasye Paapa hantaaram Sharanam Sharam Vrajey/ Etat avitram Paramam Puraanam proktam twagastyena Maharshinaacha, Dhanyan Yashasyam Bahupaapa naashanam Samkeertanaat Smaranaat Samshravaaccha/

(My salutations to Govinda Bhagavan who had assumed the Matsya and Kurmaavataaraas! My greetings to Hayasirsha, Hrishikesha, Kumara Deva, Narayana, Garudaasana, Urthwakesha, Nrisimha Rupa, Kurudhwaja, Kaamapaala, Akhanda, Brahmaadi Deva Priya, Brahmana Priya, Ajita, Vishwakarma, Pundarika, DwijaPriya, Hamsa, Shambhu, Prajapati Sahita Brahma, Shula Baahu, Chakradhara deva, Shiva, Vishnu, Suvarnaaksha, Gopati, Peetavaasa, Gadaadhara, Kusheshayana, Paapa naashaka, Arthaneereshwara, Vaikuntha sahita Gopala, Aparaajita, Vishwarupa, Sougandhi, Saadaashiva, Paanchaalika, Hayagriva, Swayambhuva, Amareshwara, Pushkaraaksha, Payogandhi, Keshava, Avimukta, Lola, Jyeshthesha, Madhyama, Upashaanta, Jambuka sahita Madkandeya, Padmakirana, Badabaamukha, Kartikeka, Braahmeeka, Shikhi, Sthaanu, Anagha, Vanamaali, Laangaleesha, Lakshmipati, Trinetra, Havyavaahana, Trisouvarna, Dharanidhara, Trinaachiketa, Brahmesha, Sashibhushana, Sarva roga haari, Kapardi Bhagavan, Chandra, Surya, Dhurva, Ojaswi, Rudra Bhagavan, Padmanaabha, Hiranyaaksha, Avyaya, Skanda, Bhima, Hamsa, Haatakeshwara, Sadaahamsa, Tripta kaarana, Rukma Kavacha, Maha Yogi, Ishwara, Purushottama, Shri Nivaasa, Chaturbhuja dhara, Prithivipati, Pashupati, Ayaya, Shri Kantha, Vaasudeva, Danda sahita Nilakantha, Sarva, Anagha, Girisha, Nakuleshvara, Krishna kesha, Chakrapaani, Yashodhaari, Mahabaahu, Kusha Priya, Bhudhara, Kshaaditagada, Sunetra, Shulashankhi, Bhadraaksha, Virabhadra, Shankhakarnika, Vrisha dhwaja, Mahesha, Vishvaamitra, Shashi prabha, Upendra, Govinda, Pankaja priya, Sahasra sirsha, Kundaamaali, Kaalaagni, Rudra Deva, Kritthavaasa, Chaagalesha, Pankajaasana,

Sahasraaksha, Kokanada, Harishankara, Agastya, Garuda, Vishnu, Kapila, Brahma Vaangmayam, Sanaatana, Brahma, Brahma Tatpara, Anumaanswra Pare! Chaturbhuja, Devadi Deva, Sahasraamshu,Tapo Murti, Dharma Raja, Garusdavaahana, Vyaapta, Shanta Swarupa, Nirmala, Samasta Lakshana Yukta, Mahaayodgi, Avyakta, aapa Naashaka, Niranjana, N iraakaara, Gunarahita, Nirmala pada Swarupa, Paapa Naashaka, Sharanaa gata Rakshaka)! Maharshi Agastya underlined that the Kathana-Smarana-Shravana of the Stuti would demolish the huge stock of Paapaas and bestow health, prosperity, fame and all-round success).
[Essence of Vamana Purana]

Parama Stutis by Kashyapa Muni and Aditi

Namastestu tey Devadeva Ekashringa Vrushaaarchey Sindhu Vrushaarchey Sindhuvrusha, Vrishaakapey Suravrisha Anaadisambhava Rudra Kapila Vishvaksena/ Sarva Bhutapatey Dhruva Dharmaadharma Vaikuntha Vrishaavarta, Anaadimadhyanidhana Dhananjaya Shuchishravah Prushnatejah/ Nijajaya Amriteshaaya Sanaatana Tridhaama Tushita Mahaa Tatwa, Lokanaatha Padmanaabha Virinchey Bahurupa Akshaya Akshara/ Havyabhuja Khandaparasho Shakra Munjakesha Hamsa Maha Dakshina, Hrishikesha Sukshma Mahaaniyamadhara Viraja Loka pratishtha/ Arupa Agraja Dharmaja Dharma naabha Gabhastinaama, Shatakratunaabha Chandra ratha Surya Tejah Samudravaasah Ajah/ Sahrashirah Sahasrapaad Adhomukhaha Mahapurusha Purushottama, Sahasrabaaho Sahasramurtey Sahastraasya Sahasrasambhavah, Sahasratvam Twamaahuh/ Pushpahaasa Charama twameva Voushat, Vashatkaram twaamaahu ragryam Makheshu Praashitaaram Sahasradharam/ Cha Bhuscha Bhuvascha Suwascha Twameva Vedavedya Brahmashaya, Brahmana priya twameva dhaurasi Maatarishvasasi Dharmosi/ Hota Pota Mantaa Netaa Homahetustwameva Agrya, Vishwathaamnaa twameva dikbhih Subhaanda Ijjyosi/ Sumedhosi Samidhastwameva matirgatirdaataa twamasi, Mokshosi Yogisi Srujaasi Dhaataa Parama Yagnosi/ Somesi Dikshitosi Dakshinaasi Vishwamasi, Sthavira Hiranyanaabha Naraayana Trinayana Adityavarna/ Adityatejah Mahapurusha Purushottama Adi Deva Suvikrama, Prabhakara Shambho Swayambho Bhutaadih Mahabhutesi/ Vishva bhuta Vishvam twameva Vishwagoptaasi Pavitramasi,Viswabhuva Urthvakarma Amrita Divaspatey Vaachaspatey Ghrutaarchey, Ananta Karma Vamsha Praagvamsha Vishvapaatastwamewa/ Vaarthinaam Varadositwam, Chaturbhischa dwaabhyaam Panchabhireva cha, Yhuyatey cha punar –dhaabhyaam tubhyam Hotraatmaney Namah/

(Deva Deva, Eka Shringa, Vrishaarchi, Sindhuvrusha, Vrishaakapi, Suravrisha, Anaadi Sambhava, Rudra, Kapila, Vishvaksena, Sarva Bhuapati, Dhruva, Dharmaadharma, Vaikuntha, Vrishaa Karta, Anadi -madhya nidhana, Dhanajaya, Shrutishrava, Prushna Teja, Nijajaya, Amriteshaya, Sanaatana, Tridhaama, Tushita, Mahaa Tatwa, Lokanaatha, Padmanaabha, Virinchi, Bahurupa, Akshaya, Akshara, Havyabhuja, Khandaparashu, Shakra, Munjikesha, Hamsa, Mahaa Dakshina, Hrishikesha, Sukshma, Mahaniyamadhara, Viraja, Lokapratishtha, Arupa, Agraja, Dharmaja, Dharmanaabha, Gabhastunaabha, Shatakratunaabha, Chandra Ratha, Surya Teja, Aja, Sahasra shira, Sahasrapaada, Adhomukha, Maha Purusha, Purushotthama, Sahasrabaahu, Sahasra

Murti, Sahasrasya, Sahasra Sambhava! I prostrate before you and touch your feet; You are commended as Sahasratva, Pushpahaasa, Charama / Sarvotthama; You are known as Voushta and Vashatkaara; You are Agrya or Sarvotthama, Yagna Praashita or Bhokta, Sahasra dhaara; You are the Bhur-Bhuva-Swah Swarupa; Veda Vedya or Recognisable through Vedas; Brahmashaya, Brahmanapriya; Dhyouh or Sarvavyapi like the Sky; Maatarishwa or Speedy like Vayu; Dharma, Hota, Potha / Vishnu; Mantaa, Netaa, Homa hetu or the Root Cause of Homa; Vishvateja, Agrya or Sarvasreshtha, Subhanda or like the Huge Patrarupa encompassing all Dishaas; You are worthy of Yajana or Ijya; Sumedha, Samidha, Mati, Gati, and Daataa; You are Moksha, Yoga, Srashta or the Supreme Creator; Dhata / Dhaarana and Poshana Karta; Parama Yagna, Soma, Dikshita, Dakshina and Vishwa; You are Sthavira, Hiranyanaabha, Narayana, Trinayana, Adityavarna, Aditya Teja, Maha Purusha, Purushottama, Adi Deva, Suvikrama, Prabhakara, Shambhu, Swayambhu, Bhugtaadi, Maha Bhuta, Vishwa Bhuta, and Vishwa; You are the Samsaara Raksha, Pavitra, Vishwa bhava or Vishwa Srashta, Urthwa Karma or Uttama Karma, Amrita or Everlasting, Divaspati, Vaachaspati, Ghrutaarchi, Anantakarma, Vamsha, Pragvamsha, Vishwapa or Vishwa Paalaka, Varada or the Bestower of boons; and finally, You are the Hotraatma or who is responsible for producing Agnihotra by way of the seventeen counted Aksharaas or Letters viz. Four 'Aashraavayas' plus four 'Astu Shroushads' plus two 'Yajaas' plus five 'Yajaamahyes' and again two 'Vashats').

Devi **Aditi** also made a commendatory appeal to Janaardana seperately and said:

Namah krutyaarta naashaaya Namah Pushkara maaliney, Namah Parama Kalyaana Kalyaanaadi vedhasey/ Namah Pankajanertaaya Namah Pankaja naabhaey, Namah Pankaja Sambhuti sambhavaayaatma yonaey/ Shriyah Kaantaayaa daantaaya Daantadrushyaaya Chakriney, Namah Padmaasi hastaaya Namah Kanaka retasey/ Tathaatma Jnaana Yagjnaaya Yogi chintyaaya Yoginey, Nirgunaaya Visheshaaya Haraye Brahmarupiney/Jagaccha tishthatey yatra jagato yo na drushyatey, Namah Sthulaati Sukshmaaya tasmai Devaaya Shaaranginey/ Yam na pashyanti pashyanto Jagadapyakhilam Naaha, Apashyadbhirjagadyascha drushyatey hridi samshitah/ Bahirjyotiralakshyo yo lakshyatey Jyotisha parah, Yasminneva yataschaiva Hasyaitadakhilam Jagat/ Tasmai Samasta jagataamamaraaya Namo Namah, Aadyah Prajaapatih sopi Pitrunaam Pamam Patih, Patih Syraanaam yastasmai namah Krishnaaya Vedhasey/ Yah Pravrutthai Nivruttaischa Kamkabhistu virajjyatey,Swargaapavarga phalado Namastasmai Gadaabhrutey/Yastu sanchintyamaanopi Sarvam paapam vyapohati,Namastasmai Vishuddhaaya Parasmai Harimedhasey/ Ye pashyanthy akhikaadhaara meeshaana majama- vyayam, na punarjanma smaranam praapnuvanti Namaami tam/ Yaa yagney Yagnaparamairijj-yatey Yagnasamsthitah, Tam Yagna Purusham Vishnum Namaami Prabhumeeswaram/ Geeyatey Sarva Vedeshu Vedavidbhirvidaam gatih/ Yastasmai Vedavidyaaya Nityaaya Viushnavey Namah/ Yato Vishwam samrudbhutam yasmin Pralayameshyati, Vishvodbhava Pratishthaaya Namastasmai Mahaatmaney/ AaBrahma stambha paryantam Vyaptam yena charaacharam, Mayaajaala samunnaddhamtamupendram namaamyaham/ Yotra Toyaswarupastho bibharty –akhilameeshwarah, Vishwam Vishwapatim Vishnum tam Namaami Prajaapatim/ Murtim tamosuramayam taddhidho

vinihanti yah, Raatrijam Surya Rupeecha tamupendram namaamyaham/ Yasyaakshini Chandra Suryo Sarvaloka Shubhaashubham, Pashyatah karma satatam tamupendram namaamyaham/ Yasmin Sarveshwarey sarvamSatyametanmayoditam, Naanrutam tamajam Vishnum Namaami Prabhavaavyayam/ Yadyetat Satyamuktam mey Bhuyaschaato Njanardana, Satyena tena sakalaah Puryantaam mey Manorathaah/

(Prabho! I am grieving with unimaginable anguish which could be destroyed only by you. My Salutations toYou Bhagavan who sports lotus garlands and Pushakara malaas; You are the Adi Vidhata who is an embodiment of propitiousness! You are Kamala Nayana, Padmanaabha, the Creator of Brahma, Atmajanma, Lakshmi Pati, Indriya damana, worthy of darshan only by Samayama Yogis, Sudarshana and Khadga dhaari! Only those 'Atmagyanayuta' Yagnakartas, Yogadhyaanis and Yoga Saadhakaas could aspire to visualise your Gunarahita Brahma Swarupa! May I pay my obeisances to you Sharanga Dhari Deva! as you occupy the whole world in a Gross Form and yet possess the tiniest Form which is invisible! Those persons who do not make efforts to visualise you do not get your Darshan any way, but those who have no other desire in life excepting you would readily witness you are blessed with your image in their hearts always for the asking! Your unbelievable Jyoti or extraordinary Radiance is all-pervading in the entire Universe in which you are present invisibly and contrarily the Universe is but an integral segment of You Parama Deva!

In other words, You are all over the Universe, the Universe was created by you and in fact the Universe is of Yours! My humble greetings to you the original Prajapati! Pitara Sreshtha! Devata Swami! Shri Krishna! Here are my Pranaams again and again! You are the Supreme Objective of Pravritti and Nivritti Deeds (Ritualistic and Directly unswerving approach) and the Unique Decider of bestowing Swarga or Moksha the Eternal Bliss! My namashkaaraas to you Vishuddha Swarupa as even my taking your very name and memory would smash all my sins! You are the Avinaashi or Indestructible; Akhilaadhara or the Mighty Clutch of the Entirety; the Only Reliever of the Trap of Birth-Death Cycle! You are perceptible through Yagnaas, the Yagna Murti, the Yagna Sthita and Yagna Purusha! Vedas commend you, Vedajnaas sing your hymns, You are the 'Vidwadjanaashraya' or the one who is fond of the Company of Vidwadjanaas.

My Most Revered Paramaatma! The whole Vishwa is your Creation, Sustenance and also the Termination thus You are the Vishva Kartha, Vishva Bharta and the Vishwa Harta! I pray to that Highest Magnificence who materialised Surya Swarupa and destroyed darkess for good. To that Sarveswara, the Ajanma, Avyaya, Srashta and Vishnu who is fully aware of the Truth about me and the transparency and earnestness of my Prayers that I am prostrating with humility craving him to grant my wish!)

As both Kashyapa Muni and Devi Aditi made their Soul-full Prayers, the impossible Darshan of Bhagavan Vishnu appeared and granted the wish that he would indeed assume His Incarnation with a view to reinstate Indra and Devas to Swarga and Trilokas. [Essence of Vamana Purana]

Brahma Stuti to Vamana Deva

Jaadheesha Jayaajeya Jaya Vishwa Guro Harey, Janmamrityu jaraateeta Jayaananta Jayaachyuta/ Jayaajita Jayaasesha Jayaavyakta sthitey Jaya, Jagatojagadantesha sthitey Jaya, Paramaarthaartha Sarvajna Jnaanajeryaartha nihsuta/ Jayaasesha Jagatsaakshir Jagagatkartrur Jagat Guro, Jagatojagadantesha sthitou paalayatey Jaya/ Jagaakhila Jayaasesha Jaya Sarvahridistitha, Jagaadi madhyaantamaya Sarvajnaana mayottama/ Mumukshubhinirdeshya Nityahrashtha Jayeswara, Yogibhirmukti kaamaistu Damaadi guna bhushana/ Jayaatisukshma Durjeya Jaya sthula Jaganmaya, Jaya Sukshmaati sukshma twam Jayaanindriya sendriya/ Jaya Swaamaayaa yogastha Seshabhoga Jayaashara, Jayaikadamshtra praaptena samuddhita Vasumdhara/ Nrukesarin Suraataati Vakshahsthala vidaarana, Saamopratam Jaya Viswaatman Mayaa Vaamana Keshava/ Nija maayaa paricchhinna Jaddhaatarjanaardana, Jayaachintya Jayaaneka Swapupaika vidha Prabho/

Vruddhiswa Vardhitaaneka Vikaara Prakrutey Harey, Twayyeshaa Jagataameesho samshtitaa Dharma paddhatih/ Na twaamaham na cheshaano Neindraadyaastri dashaa Harey, Jaatumeeshaa na Munyah Sanakaadyaa na Yoginah/ Twam maayaapata samveeto Jagatyatra Jagatpatey, Kastwaam vetsyati Sarvesha twaprasaadam vinaa Narah/ Twamevaaraadhito yasya Prasaada sumukhah Prabho, Sa yeva kevalam Devam vetti twam netaro janah/ Tadeeshwareshwarey -shaana Vibho Buddistwa bhaavana, Prabhavaayasya Vishwasya Vishwaatman Pruthulochana!

(Victory to you Adheesha, Ajeya, Vishwa Guru Hari, Ananta who is devoid of Birth and End; Achyuta, Ajiota, Asesha, Avyakta Sthita Bhagavan, Paramaartha Purti Nimita, Sarvajna who distinguishes Jnaana and Jneya, Asesha Jagat Saakshi, Jagat Kartaa, Jagat Guru, Jagat-Ajagat Sthita or Existent in Charaachara; Paa lana-Pralaya Swami, Akhila, Asesha, Sarva Hridaya Sthita; Adi-Madhyama-Anta Swarupa; Samasta Jnaana Murti, Uttama, Visualisable only by Mumukshaas, Mukti Sadhana by Yoga sevitaas, Nitya Prasanna and Parameshwara who is ornamented by Dama, Kshama and such other qualities; Atyanta Sukshma Swarupa, Durjeya or realisable with great difficulty; Sthula (Gross) and at the sametime AtiSukhsma (Tiniest); Indriya Sahita and Indriya Rahita; Mayaayuta yogastitha; Sesha shaayi Avinaashi; Bahurupa dhaari; Ekadamshtra Prithvyoddhaara Varaha Rupa or Varaha Rupa who lifted Earth with a single tusk; Hiranyakahipa vakshasthala vidirna Nrisimha; Maya Vaamanarupa dhara; Mayaavruta Samsaara dharana Parameswara or the Holder of Samsara surrounded by Maya; Dhyaananeka Swarupa dhaarana karaa; Eka Vidhi Vibho!

You are the epitome of Buddhi / Intellect; Jagaddharma marga Sthita Prabho! Myself, Shankara, Indra, Sanakaadi Munis and Maha Yogiganaas had failed to understand about you as we are all shrouded by Vishnu Maya; who else could gauge your personality excepting your self! Only those who are dedicated to you and are ever-engaged with your constant 'Araadhana' could have a chance of pleasing you and none else. Ishwareshwara! Ishaana! Vibho! Bhavana! Vishwatma! Pruthulochana! Vishwa Prabhava or Srishti kaarana! Vishnu! May you grow from strength to strength! Victory to you Paramatma!) [Essence of Vamana Purana]

Brihad Vamana Swarupa

Sarva Devamayam rupam darshayaamaasa tatkshanaat/ Chandra Suryoutu nayaney dyouh shirascharanou Kshitih, Paadaangulyah Pishaachaastu Hastaangulya –scha Gruhakaah/ Vishvedevaascha jaanusthaa janghey Saadhyaah Surottamaah, Yakshaa nakheshu sambhutaa rekhaapsaraastathaa/ Drushtirrukshaanya seshaani keshaah Suryamshvah Prabhoh, Taarakaa romakupaani romeshu cha Maharshayah/ Baahavo vidishatasya Dishaah Shrotrey Mahatmanah, Ashvinou Shravaney tasya naasaa Vayurmahaatmanah/ Prasadey Chandramaa Devo Mano Dharmah samaashritah, Satyasyaabhavad Vaani Jihvaa Devi Saraswati/ Greevaarditirdeva mataa Vidyaastadvalayastathaa, Swargadwaaramabhunmaitrah twashtaa Pushaa cha vai bhruvou/ Mukhe Vaishvaanarschaascha vrushanou tu Prajaapatih, Hridayamcha Param Brahma Pumstwam vai Kashapo Munih/ Prushthesya Vasavo Devaa Marutah Sarva saandhishu, Vakshasthaley tathaa Rudro Dharryachaasya Mahaarnavah/ Udarey chaasya Gandharvaa Marutascha Mahaabalaah, Lakshmirmedhaa Dhrutih Kaantih Sarv Vidyaascha vai Katih/ Sarvajyoteesham Yaaneeha Tapascha Paramam mahat, Tasya Devaadhi Devasya tejah prodbhutamuttamam/ Tanou Kukshishu Vedaascha jaanuni cha Mahaamakhaah, Ishtayah pashavaschaasya Dwujaanaam cheshtitaanicha/ Tasya Devamayam rupam drushtaa Vishnormahaatmanah, Upasarpanti tey Daityaah patangaa iva paavaakam/ Chakshurastu Mahaa Daityaah Paadaangushtham gruheetavaan, Dantaabhyaam tasya vai greevaa mangushtheynaahana dharih/ Prathamya Sarvaansuraan Paadahastathalairvibhuh, Krutwaa Rupam Mahaakaayam Samjahaaraashu Modineem/ Tasya Vikramato Bhumim Chandraadityaou stanaantarey, Nabho Vikramamaanasya sakthidesho stitathaarvibhou/Param Vikramaanasya jaanumuley Prabhaakarou, Vishnoraastaam sthitasyaitow Devapaalana jkarmani/ Jitwaa Lokatrayam taamscha hatwaachaasura pungavaan, Purandaraaya Trailokyam dadou Vishnururukramah/ (Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes,Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees,Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa,Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his 'Kati Pradesha'; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Sciptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his 'kukshi' or belly. On viewing the Paramatma's 'Virat Swarupa', the so called 'Mahaasuraas' referred to earlier in ignorance by Chakravarti Bali before Prahlada's curse to him got burnt off like flies before a gigantic out berak of Fire! Having thus

occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the and of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the 'Homa Phalas' at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.
Ityetat kathitam asya Vishnor mahatmyamutthamam, Shrunuyaadyo Vamanasya Sarva Paapaih pramuchyatey/ Bali Prahlaada samvaadam mantritam Bali Shakrayo, Baleyrvishnoscha charitam ye smarishyanti Maanavaah/ Naadhayo Vyadhayesteshaam na cha Mohaakulam Manah, Chuturaajye nijam Raajyamishta- praptim Viyogawaan/ Samaapnoti Mahabhaagaa Narah shrutwa kathaamimaam/ Brahmano Vedamaapnoti Kshatriyo Jayatey Mahim, Vaishyo Dhana Samruddim cha Shudrah Sukhamaampunuyaat, Vaamanasya Matmyam shrunvan Paapaih pramuchyatey/
(Whosoever hears of this narration of Vamana Charitra and Mahatmya would have no 'Adhi-Vyadhis' or exteral and internal problems and be freed from sins; Brahmanas would attain Veda Prapti, Kshatriyas of Victories, Vaishyas of Dhana Samruddhi and Shudras enjoy happiness; As they read or hear of Prahlada-Bali Samvada or of Bali and Vishnu Charitra, one would aviod situations of Official hindrances and achieve the desired goals of life.)
[Essence of Vamana Purana]

Pundarikaksha Mantra

'Namastey Pundarikaksha Namastey Madhusudana, Namasthey Sarva lokesha Namasthey Thigmachakriney, Vishvamurthi Mahabahum Varadam Sarvatejasam, Namami Pundarikaksham Vidyaavidyatmakam Vibhum, Adidevam Mahadevam Veda Vedangapaaragam, Gambhiram Sarva Devaanam Namami Madhusudanam, Vishva Murthi Maha Murthi Vidya Murthi Trimurthikam, Kavacham Sarva Devaanam Namasye Vaarijekshanam, Sahasrasirshinam Devam Sahasraaksham Mahabhujam, Jagat-samvyaapya Thishthanthim Namasye Parameswaram, Sharanya Sharanam Devam Vishnum Jishnum Sanatanam, Neelamegha pratikamsham Namasye Chakrapaaninam, Suddham Sarvagathim Nityam Vyomarupam Sanaatanam, Bhavaabhava Vinurmuktam Namasya Sarvagum Harim, Naanyat kinchit prapashyami Vyatiriktam thvada-Achuta, Tvanmayamcha prapashyami Sarvametatcharacharam'.
The Mantra means: 'I greet Pundarikaksha, I greet Madhusudan, I greet 'Sarva Lokesha' or the Lord of all the Worlds, I greet 'Tigmachakrinam' or He who carries a fearful and glowing wheel; You are Visva Murthi, Maha bahu (mighty armed), Varadam (Giver of boons), Sarva Tejo Swarupa or All Radiant Figure, I greet Pundarikaksha, 'Vidyaavidyatmikam'(The Embodiment of Learning and Ignorance alike), 'Vibhum'or the Super Lord, 'Adi Devam' or the Original God; Maha Devam(The Greatest Deity), 'Veda Vedanga Paaranam' (The Supreme Sourcer of Vedas and other Scriptures), 'Gambhiram'(The Complex), 'Sarva Devaanam' (All in one of Devas), I greet Madhusudanam (Destroyer of The Demon Madhu), Viswa Murthim, Maha Murthim, Vidya Murthim, Tri Murthikam or The Union of Three Gods of Brahma, Vishnu and Maheswara; Kavacham Sarva Devanam or the Safeguard of all Devas, I greet

'Varijekshanam'or He who is Lotus Eyed, 'Sahsrasirsham Devam' or He who has Thousand (countless) Heads, 'Sahasraaksham' or countless Eyes; 'Maha Bhujam' (Great Shoulders), 'Jagasamvyapya'(All Pervasive); I greet 'Parameswaram', (Supreme God); 'Sharanyam Sharanam' (Protect me , hey Vishnu, Jishnu, Sanatanam or Omni Present, Omni Scient and Ageless), 'Nilameghapratikasham' or He who is likened to blue clouds, 'Chakrapaninam' or He who carries the famous and all powerful Sacred Wheel; 'Suddham' or Pure, Sarvagatam or All Present, 'Nityam' (Permanent), 'Vyomarupam' or Resembler of Sky; Bhavabhava nirmuktam (He who is devoid of materialistic feelings or otherwise); 'Namaste Sarvagum Harim'or I greet Hari who is replete all over; 'Naanyat kinchit Prapasyaami Vyatiriktam Twadaachyuta' or I cannot visualise any thing else other than You Achyuta! You are all over the Universe comprising all movable and immobile objects!)' [Essence of Varaha Purana]

Gadadhara Mantra

(1) 'Gadadharam Vibhudhajanaira- bheeshtitham dhrutakshamam kshuditha janaarthi nashanam, Shivam Visalaasurasainya mardanam, Namaamyaham hatasakalaasubham smruthou' (I pray to Lord Gadadhara who is praised by all the Devas for the fulfillment of their desires; who is ever-kind to respond to the wails of human beings and demolish their needs; who is a lasting source of propitiousness as also a merciless destroyer of Demons and Evil Forces); (2) 'Puranapurvam Purusham Purushottamam Puratanam Vimalaamalam Nrinam Gatim, Trivikramam Dhrutadharanim Bleham Gadadharam Rahasi Namami Kesavam'(I bow to Gadadhar Kesav who is Originless, Existent far before the Universe, Most Ancient, Pure, Spotless, Capable, Trend setter to Humanity, Trivikram, the Holder of Earth, and Appointer of Bali); (3) 'Susuddha bhavam Vibhavirupavritam Shriyavrutam Vigataamalam Vichakshanam, Kshithiswarair- apagata kilbishaih Stutam Gadadharam Pranamati yah sukham vaset'(I implore Gadadharam who is charming, pure hearted, highly prosperous and flourishing, immaculate, featureless, scholarly, bright, sinless, Ever eulogized and blissful); (4) 'Surasurairarchita pada pankajam Kaiyura haaraangada mouli dharinam, Abdhou Shananam cha rathanga paaninam' (I revere Him whose lotus-like feet are worshipped, wears hand-jewellery, necklace, body part adornments and headgear, relaxes comfortably on milk-ocean, and holds Sudarshan wheel and mace); (5) 'Sitam kruthey Tretayugerunam Vibhum tatha Tritiye peetha varnamachyutam, Kalou Ghanaalipratimam Maheshwaram Gadadharam pranamati yah sukham vaseth' (I beseech the blessings of Maheswara Gadadhara who is happily coloured white in Kritha Yuga, crimson in Treta Yuga, yellow during Dwapara Yuga and cloud-like in Kali Yuga); (6) 'Bijoddhvo yah Sujathey Chaturmukhastayaiva Narayana Rupathojagat, Prapaalayet Rudra vapurastathantakrut Gadadharo Jayatu Shadartrimurthiman' (Victory to Gadadhara who assumed three forms of Lord Brahma born out of the former's seed being responsible for the task of Creation, Lord Narayana being responsible for Administration and Lord Rudra for Universal destruction); (7) 'Satva Rajaschiva Tamo Gunaastraya sthaveteshu naanyasya samudbhavah kila, sa chaika eva thrividho Gadadharo dadhatu dhairya mama Dharma mokshiyoh'; (There are Satva, Rajas and Tamo Gunas and beyond these three Gunas there are none else; Hey Gadadharo, kindly bestow me strength and courage to secure Dharma/ Virtuousness and Moksha / Salvation to obtain a proper mix of these Gunas);(8) 'Samsara thoyarna vadum

khatanthubhi viyogana kramakramanih subheeshanaih, Majjanthamujjaih sutaraam Mahaplavey Gadadharo mamu dadhaatu pothavat'; (May Gadadhar pull me up from the frightful Ocean of 'Samsara' and from the strong ropes of attachments like the body, family and constant fear of death); (9) 'Swayam Trimurthih Svamivatmanaatmani Svashaktitah anda midam sasarjaha, thasmijjalothaasanam arya thejasam sasarja yasthah pranatosmi Bhudharam' (I salute Gadadhar as He holds Earth and the Trimurthis by His own might, created the Universe and the highly radiant Kamalaasan Brahma);(10) 'Matsyadi namani jagatsu kevalam Suraadi samrakshanato Vrushakapih, Mukhya swarupena smanthato Vibhu Gadadharo me Vidudhaatu sadgatim'(May Incarnations of Gadadhar like Matsya meant only to protect Devas and the Virtuous and be kind to lead me to Salvation!)
[Essence of Varaha Purana]

Maha Purusha Stuti by Shiva

1)Namostvanantaaya Visuddha chethasey Swarupa rupaya Sahasrabaahavey,
Sahasra Rashmipravaraya Vedhasey Vishaladehaya Vishudda karminey/
2) Samasta Visvaarti haraya Shambhavey Sahasra Suryaanilathigma tejasey,
Samasta Vidyaavidhutaya Chakriney Samasta Govarninuthey Sadaanagha /
3) Anaadi Devotchyuta Sesha Sekhara Prabho Vibho Bhutapathey Maheshwara,
Marutpathey Sarvapathey Jagatpathey Bhuvah Pathey Bhuvana Pathey Sada namah/
4) Jalesha Narayana Vishavashankara Kshitisha Vishveswara Visva lochana,
Shashanka Suryarchyuta Vira Vishvaga pratakyamurtye Amrithir- avyaha/
5) Jwaladhahutaashanchi virudha mandala prapahi mam Sharanagatam Sada achyuta /
Vakranyanekani Vibho Tavaaham ma Pashyami Madhyasthagatam Puranam
6) Brahmanameesham Jagataam Prasutim Namosthu thubhyam Pitaa Mahamahaya,
Samsarachakra bhramaniranekah kvachit Bhavan Deva Varaadi Deva
7) Sanmargibhijnana vishuddha tatvaihryupaasyase ki pralapaamyaham tvaam Ekam
Bhavantam Prakruteh parastaad yo vethyasou Sarvavidadibodha/
Gunana theshu Prasambha Vibhedya Vishala murthihi Susukshma rupam
8) Nirvakyo Nirmano Vigathendriyosi Karma bhavanno vigathika Karma,
Samsaravamsthva hi na thadrushosi punah katham Deva varasi Vedhyah
9) Murthamurtha tvathulam labhyate thye the param Vapu Devah Vishuddha Bhavaih,
Samsara vicchhitthi karairyajadbhirato vasisayet Chaturbhujaswam/
Param na jaananthi yato vapusthe Devadayopyadadbhutakaranam tat,
Atovataarokti thanum Puranamamadhayeyuh Kamalasanadyah/
10) Na the Vapu vishwa srugabja yonirekanthato Ved Mahanubhavah,
Param tvaham Vedya Kavih puranam Bhavanthamadyam Tapasa vishiddhim/
11) Chaturmukho yo yadi Kota vaktro Bhavennarah kvapi Vishuddha chetah,
Sa tho Guna naamayuthi ranekaihr vadet tada Devarara Praseeda/
12) Samadhiyuktasya Visuddha Buddhehstavad bhava bhaavaikamanonrugasya,
Sada Hridisthosi Bhavannamaste na Sarvagasyaasthi Pruthagavyavastha
13) Iti Prakasham Krutamethadeesha Stvam maya sarvagatham Vibuddhva,
Samsara Chakra kramanana Yukthya Bheetim puneerhyachuta kevalatvam.).

My greetings You, You are Eternal, Pure and incredibly Huge Bodied, with Thousand Hands and Thousand Rays; Your actions are pure; You are the redeemer of all human tribulations, Shambho! You possess the unimaginable luminosity of several Suns and speed and severity of several Vayus; You are the possessor of all kinds of 'Vidyas' and knowledge; You are Greeted and worshipped by all Deities; You have neither beginning nor end nor you are destructible; You are the small symbol of Seshanag who is the holder and supporter of the entire Universe; You are the Supreme Lord of the Universe, Bhutapathi, Maheswara, Marutpathi, Sarvapathi, Jagatpathi, Prithvi pathi, Loka pathi: I am ever grantful to You; You are 'Jalesha' of Super Lord of Water, Narayana, Vishva Shankara, Kshitisha, Vishweswara, Vishwalochana, Manifestation of Sun and Moon, Achyuta, Veera, Vishvavyapi or Omni Present, Amrita murthi, the Opposite of blistering flames of Fire God in the form of pleasant coolness; Universally multi faced, Oh Narayana, do protect me as I am in Your complete control; You are engaged in the full swing of 'Samsara Chakra' or preserving the balance of Universe, yet no miniscule matter could escape Your consideration; little wonder that all Jnanis with clean and clear mind leave to you to perform, correct and obey without the least hesitation; How could I commend or comment about you! You have the unique and accurate assessement of infinitesimally small as well as mammoth and unsolvable issues; You are speechless, heartless and emotionless; You are devoid of attachments; even Brahma could not fathom Your Inner Self, excepting that Tapasya might provide You a feeling of nearness to you. [Essence of Varaha Purana]

Bhu Devi Stuti to Vishnu

'Praseeda mama Devesha Lokanadha Jagatpathey, Bhaktayaam Sharanam aashraya praseeda mama Madhava':

'Hey, Jagatpathi Devesha Madhava, Kindly have mercy and save me and Devotees like me; You are Surya, Chandra, Yama, Kubera, Indra, Varuna, Agni and Vayu; You are the ephemeral and Eternal; You are the Dishas or Directions, Vidishas or Direction-less; You are the Ten Incarnations; You are the Constant despite passing Yugas; You are the Earth, Wind, Sky,Water and Fire; You are the Sound, Touch, Form, Taste and Smell; You are the Stars, Yama, 'Rasi Chakra'or the ever-moving Cycle of Raasis; You are the concept of Time like months, fortnights, weeks and days; days and nights, Years and Seasons and Six 'Rasas'; You are the Rivers, Oceans, Mountains and Maha 'Sarpas'(Giant Snakes); Meru, Mandhar, Vindhya, Malaya and Dardura Mountain, Himalaya, Nishidha; Sudarshan Chaka, Pinaka Dhanush, Yoga and Sankhya Shastra; You are the Srishthi, Sthiti and Laya Karaka; You are the Sukshma and Brihat Swarupa; You are the 'Maha Yajna', Embodiment of Vedas; Producer of Amrit with which the Deva Lokas are sustained; You are the Adi (Initial), Madhya (Middle) and Anthasswarupa or Antaryami; You are the Medha, Buddhi and Smriti; You are the Griha Devatha and Griha Mangal Kara; Sarva Swarupa, Sarvesa, Sarva Vyapaka! Do save me from sinkng; thus prayed Devi Prithvi'! The 'Phala Sruti' of Vishnu Stuti by Bhu Devi would heal the sick, bless with progeny, grant a husband / wife, release from prison or legal entanglements and provide contentment in life.

In reply to the 'Stuti' by Bhu Devi, Maha Vishnu assured that as a result of Her Bhakti (devotion) He would lift Her up along with mountains, forests, Samudra, Rivers, Seven Dwipas and all the rest; He assumed a collosal manifestation of six thousand yojanas of height, three thousand yojanas of width and one thousand yojanas of Varaha Roop; He liberated Prithvi by His left 'damshtra' (Jaw) along with the totality of mountains, forests, Sapta Dwipas and their contents including Oceans and Rivers all in tact!'
[Essence of Varaha Purana]

Vishnu Stuti by Aditi

Namah sarvaarti naashaaya namah Pushkara maliney,
Namah Paramakalyanaadi -vedhasey/
Namah pankaja netraaya namah pankajannaabhaye,
Shriyah kaantaaya daantaaya Paramaarthaanaaya Chakriney/
Namah Pankaja sambhuti sambhaavaatma-yonavey,
Namah shankhaa sahi hastaaya Namah Kanakaretasey/
Tathaatma jnaanayogi chintyaamaatma yoginey,
Nirgunaayaaviseshaaya Haraey Brahmarupiney/
Jagatpratishthitam yatra Jagataam yo na drushyatey,
Namah sthulaati sukshmaaya Tasmai Devvaya shaaranginey/
Yam na pashyanti pashyanto jagadyakhilam naraah,
Apashyadabhirjagatraya sa Devo hrudi samsthitah/
Yasminneva vinashyet yasyaitadakhilam jagat,
Tasmai Samasta jagadaadhaaraaya namo namah/
Aaadyah Prajaapati patiryah Prabhuunaam Patih parah,
Patih Suraanaam yatasmai namah Krishnaaya Vedhasey/
Yah pravurtthou nivrutthou cha ijjatey karmabhih swakaih,
Swaraapavarga phaladou Namastasmai Gadaabhrutey/
Yacchinthyamano masah sadyah paapam vyapohati,
Namastasmai Vishuddhaaya Paraaya Hari vedhasey/
Yam buddhvaa sarva bhutaani Deva deveshamavyayam,
Na punarjanma maraney Praaptunanti Namaami tam/
Yo yagney Yagna paramaireejyatey Yagna sagjnitah,
Tam Yagna purusham Vishnum namaami Prabhureeshwaram/

(My salutations to Kamala Mulaa- dhaari Bhagavan! You are the demolisher of all sins and the Prime bestower of propitious -ness; you are the Lotus Eyed, the Lotus navelled, Lakshmipati, Chakradhaari, the Epitome of capability and of Supreme Profile! My obeisnances to you; You are the Creator of the Creators and the Self-Generator; the bearer of Shankha and Khadga and of Golden Sperm; You are the target of Soul-searchers and Yogis; the Featureless, Endless, All- pervading but invisible; the most magnified yet the most miniscule; the absorber of the entire Universe in his heart and vice versa; You are the fulcrum of the 'Jagat'; the Decider of the 'Karma Phala' (Fate) of every Being in existence; Gadaadhari! Adikarta! Each of one's thoughts about You Sri Hari, snips off sins and difficulties at once; those who could break the vicious circle of births and deaths deserve my sincere falicitations; and those who perform Yagnas, the

deeds in the name of Yagnas as also worship that Maha Yagna Purusha Vishnu deserve my admirations too).

Aditi continued her prayer further:
Geeyatey Sarva Vedeshu Vedavidbhirvidaam Patih,
Yastasmai Veda Vedyaaya Vishnavey Jishnavey namah/
Yato Vishwam Samutpannam yasmimscha layameshyati,
Vishwaagama pratishthaaya Namastasmai Mahatmaney/
Brahmaadistamba paryantam ena Vishwamidam tatam,
Mayaajaalam samurttatrum tamupendram Namaamyaham/
Yastu toyawasa rupastho Vibhartrakhila meeshwarah,
Vishwam Viswapatim Vishnum tam Namaami Prajaapatim/
Yamaaraadhya Vishudhena manasaa karmanaagiraa,
Taranyaty avidyaamahilaam tamupendram namaamyaham/
Vishaadathosha roshaa -dwaiyourajastram Sukhadhukha jaih,
Nrutyatyakhila bhutasthastamupendram namaamyaham/
Murtam taosuramayam tadhaat vinihantiyah,
Raatrijam Suryaswarupeeva tamupendram namaamyaham/
Kapilaadi swarupastho yaschagnaana mayam tamah,
hanti Jnaana pradaanena tamupendram namaamyaham/
Yasyaakshini Chandra Suryou Sarva loka shubhaashubham/
Pashyatah karma satatamupendram tam namaamyaham/
Yasmin Sarweswarey Sarvam Satyameytanmayoditam,
Naanrutam tamajam Vishnum namaami Prabhavaapyayam/
Yaccha tatsatyamuktam mey bhuyaamschaato Janaardanah,
Satyena tena sakalaah puryantaam mey manorathaah/

(I salute the victorious Vishnu who is chanted by Vidwans by the Four Vedas and is sought to be approached through that medium; I pay my reverences to Bhagavan Vishnu who is the Creator of the Universe which is finally absorbed into Him and who safeguards the regulations of Vedas; my respects to that Supreme Architect who encompasses 'Srishti' from Brahma downwards to a piece of grass to lift me from the deep morass of 'Mayajaal'or the heavy pulls of illusion; I hail that Vishveshwara who is set in the form of water protects and preserves the entire Creation; I greet that Upendra whom those illustrious persons worship through their hearts, adulations and deeds far beyond the reaches of Avidya / Ignorance and seek salvation; I pray to Vishnu who makes all the 'Charachara Praanis'(moving or immobile Beings) hop, jump and dance with various emotions of laughing, crying, anger, passion and pity; my prostrations to that unique Super Power who like Surya Deva devastates pitch darkness typified with Asuras and Evil Spirits with glorious and ever-resplendent radiance; my entreaties to Narayana who assumes the sacred form of Maharshis like Kapila to demolish 'Ajnana'/ ignorance and usher in 'Vijnana' /knowledge) to enlighten humanity about the do's and don't of life; and my veneration to the Omni-scient who like Surya and Chandra as his eyes notice each and every thought, feeling, act and deed of all the Beings. Viswesvara! the illustrations that I have presented to you are pure and simple facts and not figs of my imagination. Bhagavan! Kindly fufil my request of reinstating my children to their original positions.) [Essence of Matsya Purana]

Varaha Stuti by Bhu Devi

Shata yojana vistirnarmucchritam dwigunam tatah,
Naala jeemuta samkaasham meghastanitanihswanam/
Girisamhananam Bhimam sweta teekshanaagra damshtrinam,
Vidyudagni prateekaashaama adityasama tejasam,
Peenavrittatayataskandham drupta shaardulagaaminam/
Peenonnata kateedeshey Vrushalakshana pujitam,
Rupasaasthaaya vipulam Vaaraahamajitho harih/
The Varaha was invincible to any Being in 'Srishti'; its body was spread over hundred yojanas across and was double its height; was like a huge mountain; ferocious and white, its top part with most powerful horns; unvisionable and radiant like lightning and fire; illuminated like Surya Deva; had magnificently broad shoulders, royal gait, etc. with the features of a massive sized bull.)

Pruthvyuddharanaiva pravivsha Rasatalam,
Vedapaado yupadamshtrah kratudanti schutibhushanah/
Aajyanaasah struva tundaha Samaghoshaswano Mahaan,
Satya dharma mayah Shrimaan karmavikrama satkrutah/
Praayaschhita nakho ghorah Pashujaanurmukhaakritih ,
Udgeetha homalingostha beejoushadhi mahaakalpah/
Vayavyaaraatmaa yagnaastha vikrutih Somashonitah,
Vedaskandho havirgandho havyakavya vibhagavaan/
Pragavamsha kayo dhrutimaan naanaa deekshaaabhiranvitah,
Dakshinaahrudayo yogi Mahaasatramayo Mahaan/
Upakarmoshtha ruchakah Pravargyavatartha bhushanah/
Naanaachhando gatipatho gruhyopanishadaasanah,
Chhaayaapatnee sahaayo vai mandishringa ivocchhitah/
Rasaatalatalo magnaam Rasaatala talam gataam,
Prabhurloka hitaayaarya damshogrenojjwahara taam/
Tatah Swasthaanamaaneeya Varaahah Pritheedharah,
Mumocha purvam manasaa dhaaritaam cha Vasumdharaam/
Tato Jagaama nirvaanam modini tasya Devaaya sambhavey/
(Vishnu as Varaha thus entered 'Rasatala'; its four feet were like four Vedas; its teeeth like Yagnas, its face was like the Yagna Kunda; its tongue was Yagna; Brahma was like Varaha 'mastaka'/ head; Agni was like his tongue; Kusha grass was like his body hairs; day and night were like his eyes; the Six Vedangas were like the ear-ornaments; Ghrutahuti or the oblations of ghee in a homa was his gulp; Sama Veda was like his raised sound of groan; Prayaschitta like his his fierce nails; his 'rupa'was like Yagna; Vayu like his Antaratma; his blood was like Somarasa; Vedas were like his shoulders; Dakshina was his heart; Upakarma was like the region between his lips; Veda-gamana Marga and Upanidhads were like seat; and Chaaya was like his wife. Such Varaha Murti dived into the depths of Rasatala and with the sheer push of his tusks lifted Bhudevi in one huge lift-up, deposited her on the tusks and in one giant leap emerged to keep her in her original position.Thus the unique 'Achintya' relieved the helplessness of Prithvi Devi forever.) [Essence of Matsya Purana]

Sri Krishna Stuti

Vandey tam Paramaataanam Sarva Kaarana Kaaranam,
Vinaa yena shavaah sarveyh praanino jagateetaley/
Nirliptam Saakshi rupam cha Sarveshaam sarva karmasu,
Vidyaamaanam na drushtam cha Sarveh Sarvatra sarvadaa/
Yena Srashtaacha Prakritih Sarvaadhara Paraatparaa,
Brahma Vishnu Shivaa deenaam Prasuryaa Trigunaatmikaa/
Jagatsrashtaaswayam Brahmaa niyato yasya sevayaa,
Paataa Vishnushcha Jagataam Samhartaam Shankarah swayam/
Dhyaayantey yam Suraah Sarvey Munayo Manavastathaa,
Sidhhaascha yoginah Santah Prakriyeh param/
Saakaaramcha Niraakaaram Param Swecchhaamayam Vibhum,
Varam Varenyam Varadam Varaaham Vara kaaranam/
Tapah phalam Tapo-beejam tapasaamcha phalapradam,
Swayam Tapah Swarupam cha Sarva rupamcha sarvatah/
Sarvaadhaaram Sarva beejam karma tatkarmanaa phalam,
Teshaamcha Phaladaataaram tadbeeja kshaya kaaranam/
Swayam tejah swarupam cha Bhakta –anugraha vigraham,
Sevaadhyaanam na ghatatey Bhaktaanaam Vigraham binaa/
Tat tejo mandalaakaaram Suryakoti samaprabham,
Ateeva Karmayeeyam cha Rupam tatra manoharam/
Naveena neerada Shyaamam Sharatpankaja lochanam,
Sharad paavarna Chandraasyameeshad bhaaswadaasya samanvitam/
Koti kandarpa laavanyam leelaadhaama manoharam,
chandanokshita saavargam Ratna bhushitabhushitam/
Dwibhujam Muraleehastam Peetakousheya vaasasam,
Kishora vayasam Shaantam Raadhaakantamanantakam/
Gopaanganaa parivrutam kutrachinnirjaney vaney,
Kutrachitraasamadhyastham Raadhayaa parisevitam/
Kutrachid Gopavesham cha veshtitam Gopabaalakaih,
Shatashringaachalotkrushtey Ramye viridaavaney vaney/
Nikaram Kaamadhenuunaam rakshatam shishurupinam,
Golokey Virajaateerey Paarijaata vaney Vaney/
Venum kvanaantam madhuram gopi-sammoha kaaranam,
Niraamaey cha Vaikunthey kutrichiccha chaturbhujam/
Lakshmi kaantam paarshadaischa sevitam cha Chaturbhujaiih,
Kutrachit Swaamsha rupena Jagataam paalanaayacha/
Swetadweepey Vishnu rupam padmayaa parisevitam,
Kutrachit swaamsha kalayaa Brahmaandey Brahma rupinam/
Shiva swarupam Shivadam Saamshena shivarupinam,
Swaatmanah Shodashaamshena Sarva -adhaaram Paraatparam/
Swayam Maha Viraadrupam Vishvogham yasya lomasu,
Leelaayaa Swaamshakalayaa jagataam paalanaaya cha/
Naanaavataaram Vibhrantam beejam teshaam sanaatanam,

Vaantam Krutrachit santam yoginaam hridaye sataam/
Praana rupam Praaninaam cha Paramaatmaana meeswaram,
tam cha stutomashaktaamabalaa Nirgunam Vibhum/
Nirlakshyam cha nireehamcha saaram Vangmanasoparam,
yam stotumakshayonantah Sahasravadanena cha/
Panchavaktraschaturvaktro Gajavaktrah Shadaananah,
yam stotrum na kshamaa Maayaa Mohitaa yaya Maayaa/
Yam stotum na kshamaa Shrischa Jadibhutaa Saraswati,
Vedaa na Shaktaa yam stotum ko vaa Vidwamscha Vedavit/

(I salute Paramaatma who is the Cause of Causes, without whom the whole World and its inhabitants are non-existent as he is the under-current and the Evidence of each and every activity of all Beings; he is the fulcrum of the Universe and the Creation of Tri-Gunaatmika Prakriti who in turn is the Creator of every thing including Brahma, Vishnu and Shiva entrusted with their own activities of Srishti, Palana and Samharana; he is also the Creator of all Devatas, Manus, Siddhaas,Yogis and Saints who are eternally engaged in the devotion of that Paramatma who is far above the Prakriti; that Paramatma who has Visible and at the same time Invisible, who is 'Aaakara'or possessive of Form, yet 'Naraakaara' or without Form; who is the boon, the boon-giver, the reason of giving a boon; the seed, the plant, the tree, the fruit and the enjoyer of the fruit, the taste of the fruit as also the destroyer of the fruit. He is a huge fund of Tejas (radiance) but to enable devotees take various Forms, Names, Typical Appearances, and Features. Specified Boons are expected from the Bhaktas like good progeny, knowledge, powers, wealth, good health, fame, or Salvation and indeed he is the instant Provider. He is an Epithet of Radiance with unimaginable shine of crores of Suryas; his Rupa is readily attractive like crores of Kandarpas with the complexion of blue sky with Sharad season's lotus-like eyes; he has a physique smeared with Sandalwood paste all over and ornamented with jewellery and fresh flower garlands full of intoxicating fragrance; with high shoulders wearing scented and sift silks with a Murali in hands full of youthful vigour in the company of Radhaakanta and countless of Gopikas and Gopabalas; visualised sometimes in the Form of a Bala Gopala who did the miracle of lifting the Govardhana mountain with his litle finger; some times in the most charming Brindavana forests pressing his tender fingers to produce the celestial music of flute leaning on a tree with crossed legs; some other times in yoga nidra while Devi Lakshmi was pressing his tender feet on the Sesha Nag's bed of coiled softness; yet other times in the Form of Vishnu with four arms adorned with shankha, chakra, gada and Padma while Devas and Sages were singing praiseful hymns and rhythemic utterances of Veda Mantras; while assuming the Swarupa of Parama Shiva at the Shiva dhaama; like a Brahma as the Creator of the 'Charaachara Jagat' and as the Veda Swarupa outlining virtues and their practices and recognising the sublimity of the Unique Paramatma; and as the Virat Swarupa with the Universe within him as the make-believe kaleidoscope with endless variations who is at once a reality but a fantasy full of Maya that is visible yet invisble; legible yet illegible; distinct yet amorphous! It would never be possible to gauge what Paramatma was all about,even as Tri Murtis failed in defining him/her/it / and this or that or other! Pancha mukha Maha Deva, Chaturmukha Brahma, Gajaanana Ganesha, Shadaanana Kartikeya, Maya herself

lost her way in seeking to define Krishna Deva; Lakshmi and Saraswati made determined efforts but in vain!
[Essence of Brahma Vaivartha Purana]

Brahmanda Nayaka Krishna Kavacha

Shrunu vakshyaami Brahmesha Dharmedam Kavacham param,
Aham daasyaami ushmabhyam gopaneeyam sudurlabham/
Yasmai Kasmai na daatavyam praanatulyam mamaivahi,
Yattejo mama dehesti tattejah kavachopija/
(Shri Krishna told Brahma, Maheswara and Dharma that he was imparting the highly unattainable and confidential Krishna Kavacha to them, but beware, this Mantra should not be given away in a casual and careless manner since this was a protector to me and whatever power is in me is absorbed in the Kavacha too!)
Kuru sristimimam dhrutwaa Dhaataa Trijagataam bhava/
Hey Dharmatwa mimam dhrutwaa bhava saakshii cha karmanaam,
Tapasaam phalaaataa chayuyam bhavata madwaraat/
(Brahma! you should hold this Kavacha and perform Srishti of Three Lokas with the status of Vidhata; Shambho! you too grasp the Kavacha and execute the deed of Destruction and enjoy the same Shakti as my own; Dharma! You too cling to this powerful Kavacha and perform the deed of a 'Karma Saakshi'or an Evidence of all that would happen in the Universe. All three of you do enjoy my confidence and be the beneficiaries of my blessings).

OM ASYA SHRI BRAHMANDA PAAVANA KAVACHASYA SAAKSHAAT SHRIHARIH RISHIH, GAYATRI CHHANDAH, SA EVA JAGADEESHWARAH SHRIKRIHNO DEVATAA DHARMAARTHA KAAMA MOKSHESHU VINIYOGAH/
(To this Brahmanda paavana Kavacha, Swayam Shrihari himself is Rishi, Gayatriis Chhanda, I, Shri Krishna, am the Devata and am authorising the following Kavacha to secure Dharma, Artha, Kaama and Moksha; this should be recited three lakh times to enable 'Siddhi' (to fructify).

YA BHAVET SIDDHA KAVACHO MAMA TULYO BHAVETTHU SAHA,
TEJASAA SIDDHIYOGENA JNAANENA VIKRIMENACHA/
PRANAVO MEY SHIRAH PAATU NAMO RAASESWARAAYACHA,
BHAALAM PAAYAANNETRA YUGMAM NAMO RAADHESWARAAYACHA/
KRISHNAM PAAYAACCHHENNA YUGMAM HEY HAREY GHRAANAMEVACHA,
JIHVAAKAAM VAHNIJAAYAA THU KRISHNAAYETHI CHA SARVATAH/
SHRI KRISHNAAYA SWAAHETI CHA KANTHAM PAATU SHADAKSHARAH,
HREEM KRISHNAAYA NAMO VAKRTAM KLEEM PURVASCHA BHUJADWAYAM
NAMO GOPAANGANESHAYA SKANDHAAVASHTAAKSHAROVATU,
DANTA PANKTIMOSHTA YUGMAM NAMO GOPEESHVARAAYACHA/
OM NAMO BHAGAVATEY RAASAMANDALESHAAYA SWAHAA,
SWAYAM VAKSHASTHALAM PAATU MANTROYAM SHODASHAAKSHARAM/
YEM KRISHNAAYA SWAAHETI CHAKARNA YUGMAM SADAAVATU,
OM VISHNAVEY SWAAHETI CHA KANKAALAM SARVATOVATU,

OM HARAYE NAMA ITI PRUSHTHAM PAADAM SADAAVATU,
OM GOVARDHANA DHAARINEY SWAAHAA SARVASHAREERIKAM/
PRAACHYAA MAAM PAATU SHRI KRISHNA AGNEYAAM PAATU MAADHAVAH/
DAKSHINEY PAATU GOPEESHO NAIRRUTYAAM NANDANANDANAH/
VAARUNYAAM PAATU GOVINDO VAAYAVYAAM RAADHIKESWARAH,
UTTAREY PAATU RAAMESHA AISHAANYAAM -ACHYUTAH SWAYAM/
SANTATAH SARVATAH PAATU PARO NAARAAYANAH SWAYAM,
ITI TEY KANTHITAM BRAHMAN KAVACHAM PARAMAADBHUTAM/
MAMA JEEVANA TULYAM CHA YUSHMABHYAM DATTHAMEYVACHA/

(Those who fulfil this Kavacha-by reciting it three lakh times and attain Siddhi-would obtain 'Tejas', 'Yoga', 'Jnaana'and 'Bala-paraakrama' as well as in my own case; May 'Omkara' save my head and my greetings saying *Namo Rameswaraaya* secure my fore-head; may my reverence saying *Namo Radheswaraya* protect both of my eyes. Let the shabda *Krishna* govern my ears; let *HeyHarey* shelter my nose; let the *Swaha* mantra save any problem to my tongue; let *Krishnaaya swaaha* accord my well being; let the 'Shodashaakshra' Mantra not create any hardship to my throat; *hreem Krishnaaya namah* should provide safety to my face; the Mantra *Kleem Krishnaaya namah* should guard my both hands; let the Ashtaakshari Mantra *Namo Gopaanganeshaya* guard my teeth and mouth; let this mantra : *Om Namo Bhagavatey Raasa mandale -shaa Swaahaa :* Let the Raasa Mandala safeguard my chest by Shri Krishna; *Yem Krishnaaya Swaahaa* : Let this Mantra save any problem to my ears; *Om Vishnavey Swaaha* : Let this Mantra protect my 'Asthipanjara'; *Om Haraye namah :* Let the Mantra shield my body-back and feet; *Om Govardhanoddhaaraya Swaaha* : May Shri Krishna provide shelter to my entire body .Let me be safeguarded by Shri Krishna from the East, by Madhava in the Agneya side, Gopeswara in the Southern side; Nandanandana in the Nirutyakona, Govinda on the western front; Raadhike -swara in the Vayavyakona, Rameswara on the Northern side, Bhagavan Achyuta in the Ishaana kona and let Narayana look after my welfare from all the sides).

Shri Krishna said: 'Brahma! This Parama Kavacha for your total protection and is as good as my own Existence.This Kavacha bestows the Punya of performing Ashwamedha and Vajapeya Yagnas and should be worn with external and internal purity.
[Essence of Brahma Vaivarta Purana]

Stuti of Kurma Deva by Maharshis

Namastey Kurmarupaaya Vishnavey Paramatmaney,
Narayanaya Vishwaaya Vaasudevaaya tey namah/
Namo namastey Krishnaaya Govindaaya Namo namah,
Maadhavaaya Namastubhyam namo Yajneshwaraaya cha/
Sahasra shirasey tubhyam sahasraakshaaya tey namah,
Namah Sahasra Hastaaya Sahasra Charanaayacha/
Om Namo Jnaanarupaaya Paramaastaswa rupiney,
Anandaaya Namastubhyam Mayatitaaya tey namah/
Namo gudha shariraaya Nirgunaaya Namostutey,

Purushaaya Puraanaya Satthaamaatra swarupiney/
Namah Sankhyaaya Yogaaya Kevalaaya Namostutey,
Dharmajnaadhigamyaaya Nishkalaaya Namo namah/
Namostu Vyoma tatwaaya Maha Yogeshwaraaya cha,
Paraavaaranaam Prabhavey Veda Vedyaaya tey Namah/
Namo Buddhaaya Shuddhaaya Namo Yuktaaya Hetavey,
Namo Namo Namastubhyam Maayiney Vedhasey Namah/
Namostutey Varaahaaya Narasimhaaya tey Namah,
Vaamanaaya Namastubhyam Hrishikeshaaya tey Namah/
Namostu Kaala Rudraaya Kaalarupaaya tey Namah,
Swargaapavaraga daatrey cha Namo Pratihataatmaney/
Namo Yogaadhi gamyaaya Yoginey Yogadaayiney,
Devaanaam Pataye tubhyam Devaarti shamanaaya tey/
Bhagavamstat prasaadena Sarva Samsaara naashanam,
Asmaabhi –vanditam Jnaanam Yajjatwa amritamashnitey/
Shrutaastu vividhaa Dharmaa Vamshaa Manvanta –raani cha,
Sargascha Pratisargascha Brahmaandasyaasya vistarah/
Twam hi Sarva Jagatsaakshi Vishvo Naaraayana parah,
Traatumarhasyanantaatmamstwameva Sharanam gatih/

(Our salutations to Kurmarupa Vishnu, Vishwarupa, Narayana, Vaasudeva, Krishna, Govinda, Maadhava, Yagneshwara! You possess thousands of heads, eyes, hands and feet. You are the Pranava Swarupa, Jnaana Rupa, Ananda Rupa Paramatma! You are of Undisclosed Physique, Nirguna and Mayaateeta or Beyond Falsity! You are Purana Purusha, Sattamaatra (Shakti) Swarupa, Sankhya Yoga Rupa, Advitiya or Unique, and Nishkala. Narayana! You are attainable only by Dharma and Jnaana; Vyoma (Sky) Tatwa Swarupa; Maha Yogeshwara; Creator of 'Paraapara' Material; Veda Vedya; Shudda / Jnaana Swarupa and Embodiment of Purity; Nirakara Swarupa or of Shapeless Form; Buddha or Jnaana Swarupa; Yoga Yukta; Hetu Rupa or the Cause of the Universe; Mayavi or Maya Niyantraka or the Regulator of Illusions; and Vedha or 'Prapancha Srashta'.Our sincere 'Pranaams' to you Vishnu Bhagavan! You had assumed incarnations like Varaha Rupa, Narasimha, and Vamaa Rupa! You are Hrishikesha or Indriyeshwara; Kaala Rudra, Kaala Rupa; and 'Swargaapavarga Pradaata' or the Decider of Heaven or otherwise to various Beings. Bhagavan, You are 'Apratihataatma' or the Everlasting and Imperishable Soul; Yogaadi gamya or the Goal of Yoga; Maha Yogi and Yoga daataa; Deva Swami and Deva Kashta Shamana or the Reliever of Difficulties faced by Devas.

Our prostrations to you Bhagavan! It is through your grace that one secures Mukti from Samsara. It is through your elegance that one obtains Jnaana with which to learn Amritatwa. Kurma Deva!

Through you from this Kurma Purana that we have learnt innumerable facts about Dharma, Sarga, Prati Sarga, Brahmanada, and so on. Indeed you are the Permanent Evidence of the Universes that transpired or in position and yet to emerge; We seek protection from You Vishwarupa, Parama Narayana and Anantaatma!)
[Essence of Kurma Purana]

DEVI-PARA STUTIS

Sarasvati Kavacha

Shrunu Vatsa pravakshaami Kavacham Sarva Kaamadam,
Shruti saaram Shruti Sukham Shrutyuktam Shruti pujitam/
Uktam Krishnena Golokey Mahyam Brindaa -vaney Vaney,
Raaseshvarena Vibhunaa Raaseyvai Raasa mandaley/
Ateeva gopaneeyam chaKalpavriksha samam param,
Ashrutaadbhuta manraanaam Samuhai -scha samanvitam/
Yad dhrutwaa Bhagavaacchhrukrah Sarava daityeshu pujitah,
Yad dhrutwaa pathanaad Brahman Buddhimaamscha Brihaspatih/
Pathaanaddhaaranaad gaami Kaveendro Vaalmiko Munih,
Swaayambhuvo Manuschaiva yaddhrutwaa Sarva pujitah/
Kanaado Gautamah Kanvah Paaninih Shakataayanah,
Grandhah chakaara yad dhrutwaa Dakshah Kaatyaayanah Swayam/
Shaataatapascha Samvartho Vashishthascha Paraasharah,
Yad dhutwaa pathanaad grandham Yagjnyavalkyas -chakaara sah/
Sushyashringo Bharadwajas -chaasteeko Devalastathaa,
Jaigeesha vyotha Jaabaalir yad dhrutvaa Sarva pujitaah/

(Brahma told Bhrigu that he was giving a Kavacha of Saraswati which was the essence of Shrutis, which was sonorous to the ears, proposed in Vedas and fully approved. Raaseshwara Bhagavan Shri Krishna in Goloka where Raasamandalis were in progress preached this Kavacha which was confidential and unheard by anybody earlier. Shukraachaarya became worthy of worship by all Daityas due to this Kavacha. Brihaspati's mental sharpness came about due to the power of this. Valmiki came to be known as a 'Kaveeswara' only due to the might of this Kavacha. Swayambhu Manu came to be revered due to its constant Recitation. The famous writers viz. Kanaad, Gautam, Kanva, Panini, Shaakataayan, Daksha and Kaatyaayana gained reputation due to this Kavacha. So did Veda Vyasa, Shatatapa, Samvarta, Vasishtha, Paraashara, Yaagnyavakya, Rishyashringa, Bharadwaja, Aasteeka, Devala, Jaigeeshya, and Jaabaali script their masterpieces by power of the recitation of this 'Kavacha').

Kavachasyaascha Viprendra Rishireva Prajapatih,
Swayam chhandascha Brihati Devataa Shaaradaambika/
Sarva tatwa parignaaney Sarvaardha saadhaneshucha,
Kavitaasu cha Sarvaasu viniyogah prakeertitah/
Shreem Hreem Sarasvatyai Swaha Shiromey paatu Sarvatah/
Shree Vaagdevataayai swaahaa bhaalam mey sarvadaavatu/
Om Saraswatyai swaaheti shrotrey paatu nirantaram,
Om Shreem Hreem Bhaaratyai swaahaa netra yugmam sadaavatu/
Aim hreem Vaagvaadinyai swaahaa naasaam mey sarvatovatu,
Om Hreem Vidyaadhishthaatu Devyai Swaahaa oshtham sadaavatu/
Om Shrim Hreem baahvyai swaaheti danta panktim sadaavatu,

Emityekaaksharo Mantro mama kantham sadaavatu/
Om Shreem Hreem paatu mey greevaam skandhoumey Shreem sadaavatu,
Om Shreem Vidyaadhishtaatru Devayai swaahaa vakshah sadaavatu/
Om Hreem Vidyaaswarupaayai swaahaamey paatu naabhikaam,
Om Hreem kleem Vaanyai swaaheti mama hastow sadaavatu/
Om Sarva varnaatmikaayai paada yugmam sadaavatu,
Om Vaagaadhishthaatu Devyai swaaha Sarvam sadaavatu/
Om Sarva kantha vaasinyai swaahaa praachyaam sadaavatu,
Om Hreem Jihvaagra vaasinyai swaahaagnidishi rakshatu/
Om Aaim Hreem Shreem Kleem Saraswatyai Budha jananyai Swaahaa,
Satatam Mantra raajeyam dakshiney -maam sadaavatu/
Aim Hreem Shreem Trayksharo Mantro Naairyuttyaam mey sadaavatu,
Kavi jihvaagra vaasinyai swaaha maam vaarunovatu/
Om Sarvaambi -kaayai swaahaa vaayavye maam sadaavatu,
Om Aim Shreem Gadya padya vaasinyai swaahaa maamuttharevatu/
Aim Sarva shastra vaasinyai swahaishaanyam sadaavatu,
Om Hreem Sarva pujitaayai swaahachhodhruvam sadaavatu/
Aim Hreem Pustaka vaasinyai swaahaadho maam sadaavatu,
Om Grandha rupaayai swaahaa maam sarvatovatu/
Iti tey kathitam Vipra Brahma mantraugha vigraham,
Idam Viswa jayam naama Kavacham Brahma rupakam/
Puraashrutam Dharma vaktraat Parvatey Gandhamaadaney,
Tawa sneyhaanmaya khyaatam pravarttavyam na kasyachit/
Gurumabhyarchya vidhivadsnaanaalamkaara chanadanaih,
Pranamya dandavavad -bhumou kavacham dhaarayet sudheeh/
Pancha laksha japeynaiva siddham tu Kavacham bhavet,
Yadi syaat siddha kavacho Brihaspati samo bhavet/
Mahaavaagmi Kaveendrascha Trailokya vijayee bhavet,
Shakroti sarvam jeytum cha Kavachasya prasaadatah/

(Viprendra! Prajapati is the Rishi to this Kavacha; Brihati is the Chhanda; Mother Sharada is the Adhishthaatri Devi; the 'Prayoga' (application) of this Kavacha is an attempt to realise the meaning of 'Tatwa parigyana' or the knowledge of Tatwas and a synthesis of Kavitas (Poetry) and their absorptive capacity. Shraddha is given as my sacrifice to Shreem-Hreem- Swarupini Saraswati and I request that she must please guard my head from all the directions. I offer my Shraddha to Om Shreem 'Vaag Devata' and I implore her to secure my forehead; I offer my devotion to Om Hreem Bhagavati Saraswati and I beseech her to keep my ears intact; my surrender to Om Shreem Hreem Bhagavati Bharati and my sincere request to her is to protect my eyes; my prostration to Aim-Hreem Swarupini Vagdevi with the supplication to shield my nose; my submission to Om Shreem Hreem Vidya Adhishthaatri and appeal to her to safe-guard my 'danta-pankti' or row of teeth; 'Aim' is the letter with which I offer my reverences to Devi Sarasvati and I seek her kindness to keep my throat in tact; with humility I approach Om Shreem Hreem Vidya Swarupi to save my navel; may Om Hreem Kleem Swarupi Devi Vaani strengthen my hands with power as I bow my head to her with respects; I approach Om Swarupini Bhagavati 'Sarva Varnaatmika' my unreserved humbleness with the

folded hands to secure my feet; Let my very existence which is owed to Omkaara Devi be fortified by my earnest prayer to provide me all-round safety. Mother Saraswati Veda Swarupa! do provide my safety from the Eastern side; I offer my Shraddha to Om Hreem Swarupini to kindly protect me from the 'Agneya' side; You are the Mantra Swarupa of Om Aim Hreem Kleem Saraswatyai Budha Jananyai Swaaha; please safeguard me from the Southern direction. May the Tryakshara Mantra of Aim Hreem Shreem keep me safe from the Nirruti Kona'. As the tip of my tongue is dedicated to Om Swarupini, kindly protect my western disha. May Bhagavati Sarvaambika keep safe of my 'Vaayavya kona'; may Gadya-Padya Nivaasini in the Form of 'Om Aim' keep safe my northern direction; the Sampurna Shastra 'Aim Swarupini' who is worshipped by one and all is an emblem of Mercy and should strengthen my 'Ishana' direction; from above the top of my being, may 'Om Shreem Swarupi' help me to protect always; the mother of Vidya who resides in Sacred books is revered by sincere prostration and may her secure me down under; and finally, my obeisances to you Om Swarupini and Grandha beeja rupa! Preserve me safe from all directions). Recitation of this Kavacha yields memory power, mental sharpness and immense knowledge. Its recitation by five lakh times would definitely yield 'Parama Siddhis' to excel Deva Guru Brihaspati!
[Essence of Brahma Vaivarta Purana]

Yajnavalkya Stuti to Saraswati

Yaagnyavalkya vu vaacha:
Krupaam kuru Jaganmaatarmevam hatatejasam,
Gurushaapaat smritibhrashtam Vidyaa heenamcha duhkhitam/
Jaanam dehi smritam dehi Vidyaam Vidyaabhidevatey,
Pratibhaam Kavitaam dehi Shaktim sishya prabhodhineem/
Grandhakartutwa shaktim cha susishya supratishthitam,
Pratibhaam Satsabhaayaam cha Vichaara kshamataam Shubham/
Luptam sarvam Daivavashaatraveebhutam punah kuru,
Yathaankuram bhasmani chakaroti Devataa punah/
Brahma swarupaa paramaa Jyoteerupaa Sanaatani/
Sarva Vidyaadhi Devi yaa tasmai Vaanyai namo namah/
Yayaa vinaa Jagat sarvam shaswajjeevanmritam sadaa,
Jnanaadhi Devi yaa tasyai Saraswatyai Namo namah/
Yayaa vinaa Jagat Sarvam Mookamunmukttavat sadaa,
Vaagadhish –tthatru Devi yaa tasyai Vaanyai namo namah/
Himachandana kundendu kumudaam bhoja sannibhaa,
Varnaadhi Devi yaa tasyai chaakshuraayai Namo namah/
Visarga bindu maatraanaam yadadhish -thaana meva cha,
Ityam twam geeyasey sadbhir bhaaratyai tey Namo namah/
Ya yaa vinaacha Samkhyaataa Samkhyaam kartum na shakyatey,
Kaala samkhyaa swarupaa yaa Devi Vyaakhyaadhishthaatru Devataa,
Bhrama Siddhaanta rupaa yaa tasyai Devyai Namo namah/
Smriti Shakti Jnaana Shakti Buddhi Shakti Swarupini/
Pratibha kalpanaa shaktiryaacha tasmai namo namah,
Santkumaro Brahmaanam jnaanam prapacchha yatra vai/

Babhuva jadavat sopi siddhaantam katrumakshamah,
Tadaajagaama Bhagavaanaatmaa Shri Krishna Ishwarah/
Uvaacha sa cha taam stohi Vaaneemishtaam Prajaapatey,
Sa cha tushtaava twaam Brahmaachaajnayaa Paramaatmanah/
Chakaara twadprasaadena tadaa siddhaanta muktamam,
Yadaapyantam prapacchha Jnaanamekam Vasundharaa/
Babhuva mukavat sopi Siddhaantam katrumakshamah,
Tadaa twaam sa cha tushtaava samtrastah Kashyapaajnayaa/
Tatschakaara Siddhaantam nirmalam bhrama bhanjanam,
Vyaasam Puraana sutram cha prapaccha Vaalmeekam yadaa/
Mounibhutah sa sasmaara twaameva Jagadambikaam,
Tadaa chakaara Siddhaantam twadvarena Muneeswarah/
Sampraapya nirmalam Jnaanam Pramaada dhwamsa kaaranam,
Puraana sutram strutwaacha Vyaasah Krishnakalodbhavah/
Twaam sishevey cha dadhyow cha shatavarsham cha Puskarey,
Tadaa Tatvo varam praapya Satkaveendro babhuva ha/
Tadaa Vedavibhaagam cha Puraanamcha chakaara sah,
Yadaa Mahendrah prapacchha Tatwajnaanam Sadaa Shivam/
Kshanam tatwaameva samchintya tasmai jnaanam dadow vibhuh,
Prapacchha Shabda Shaastram cha Mahendrascha Brihaspatim/
Diyam Varsha Sahasramcha sa twaam dadhyouscha Pushkarey,
Tadaa Twavatto varam praapya Divya varsha sahasrakam/
Vuvaacha Shabda shaastram cha tadardhyam cha Sureshwaram,
Adhyaapitaascha ye sishyaa airadheetam Muneeshwareyh/
Tey cha twaam Parisamchitya pravartantey Sureswareem,
Twam samstutaa pujitaa cha Muneerindrai Manu Maanavaih/
Daityendraischa Suraischaapi Brahmavishnushivaadibhih,
Jadeebhutah Sahasraasyah Panchavaktraschaturmukhah/
Yaam stotum kimaham stoumi taamakaasyena Maanavah,
Iktyuktwaa Yaagnavalkascha bhaktinamraatma kandharah/
Pranamaam niraahaaro ruroda cha muhurmuhuh,
Tadaa Jyotihswarupaa saa tena drushtaapyuvaacha tam/
Sukaveendro bhavetyuktwaa Vaikuntham cha jagaamah,
Yaagnyavalka kritam Vaaneestotrameytatu yah pathet/
Sa Kaveendro Mahaavaagmi Brihaspatisamo bhavet,
Mahaa murkhascha durmedhaa varshamekam yadaa pathet/
Sa panditascha medhaavi Sukavischa bhaved dhruvam/

(Jaganmaata! May you show me mercy as my glow was lost due to my Guru's curse and eventually my memory power was lost too! I am extremely disheartened as I was misled in my 'Vidya'. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavitwa Shakti (Power of Poetry), capacity to convince pupils and capability to produce excellent writings of Grandhas. Side by side, provide me competent 'sishyas'. Mother! Kindly bestow on me the ability to shine in the congregations of learned personalities with my thoughts and expression. Unfortunately, the fund of my knowledge evaporated and I request you to revive and reinforce it in a

new and exceptional form. Let my Gyan be refurbished just as a seed hidden in a heap of ash is germinated fast and strong. My sincere obeisances to you Brahma Swarupa, Parama Devi, Jyoti Rupa, Sanatani and the Adhishthaari of all Vidyaas. Vaani! This world is as futile and lifeless as a dumb and mad entity without your benign blessings. Without you as the 'Akshara Rupa' or the Personification of 'Aksharas' or the Alphabets that build up the Great Palace of Literature and Expressions, who is worshipped with Chandana, Hima, Kunda, Chandrama, Kumuda and white lotus, this life is dissipated existence. You are the 'Adhishthaana Devata' or the Reigning Deity of 'Visarga', 'Bindu' and 'Maatra' indicative of a half-word, a nil-word and a measure of a word which constitute the rudiments of a Great Piece of Writing or Speech! You are the basis of 'Sankhya' and 'Ganita' or the numbers and measuring units without which there could be no counting or accounting and the quantification and evaluation. Devi! You are the embodiment of Smriti Shakti or Power of Memory, Jnaana Shakti or Power of Knowledge, Buddhi Shakti or Power of Mind and 'Kalpana Shakti' or Power of Imagination or Thoughts. You are the Ruler of Tongue, Mind, Thought, Speech and any thing to do with brains. When Sanaka Kumaras desired to establish 'Bhrama' or Improbables and 'Siddhantas' or Theories and hypotheses, Brahma himself faltered and approached Shri Krishna when the latter asked Prajapati to implore and with your active involvement 'Siddhantas' came into existence!

When once Prithvi asked Ananta Deva to reveal the secret of Jnaana, Sesha Deva failed to define the Siddhanta and prompted Sage Kashyapa to commend Saraswati and that was how in response to the Sage the wrong principles about Jnaana were demolished and the Siddhantaas were enunciated. When Veda Vyaasa asked Maharshi Valmiki about 'Purana Sutras', the latter cut a sorry figure and urged Vaani to establish the Sutras for a year at Pushkara Kshetra and by her grace Valmiki explained the same in poetic form and thus Vyasa became a Poet of unparalelled excellence not only to script Puranas but also divisioned Vedas! When Indra asked Brihaspati about the Principles of 'Shabda Shastra', the latter meditated for long time and was finally blessed by Devi Saraswati and in turn produced several experts in the Discipline of Shabda, besides Indra. Many Manus, Munis and Manavas were able to worship and secure proficiency in several skills. Brahma, Vishnu, Shiva, Devatas and Danavas were of no exception to extol your Virtues. Mata Saraswati! When thousand faced Sesha Deva, the Pancha mukha Shankara, the Trimukha Brahma were all engaged in deep meditations to Devi, of which siginificance would be a human being in doing so?)

Thus Muni Yagnavalkya was exhausted in pleading Devi Saraswati when his shoulders were dropped and eyes were profusely streaming with water. Then a huge fund of Illumination appeared and Devi Saraswati blessed the Muni that he would be a highly renowned Poet whose fame and name would be immortalised.

Those who read or recite the above Saraswati Stutis with sincerity would reap the powers of Jnaana, Smriti and Buddhi. Even if a 'murkha' (stupid) or a 'durbuddhi' (evil-minded) reads or recites the Stotra for a year, the person concerned would certainly acquire qualities of an intelligent and erudite scholar and Poet of standing.
[Essence of Brahma Vaivarta Purana]

Lakshmi Shodasopachara by Indra

Asanam: Amulya Ratna saaram cha nirmitam Vishwakarmanaa, Pashyaani prakrush - taani varaani durlabhaani cha, Aasaanamcha vichitram cha Maha Lakshmi pragruhnataam/ (Bhagavati Maha Lakshmi! May I offer in your service an invaluable and distinguished seat made of Choicest Jewels specially designed and crafted by Vishwakarma, the Celestial Designer!)

Paadyam: Shuddham Gangodakamidam Sarva Vanditameepsitam, Paapedhma vahni rupam cha gruhyataam Kamalaalay/ (Kamalaalaye! This pure and hallowed Ganga water is borne by the heads of one and all as the same is endeared and revered by them; this is considered as Agni Swarupa which burns off all kinds of sins; do kindly accept it to wash your sacred feet);

Arghyam: Pushpa chandana durvaadi samyuktam Jaahnaveejalam, Shankha garbhastitam shuddham gruhnataam Padma vaasini/(Padmavaasini! This Ganga water in a Shankha along with flowers, Chandana, Durva and such other consecrated material is offered to you as a welcome drink)

Sugandhi Pushpa thailam: Sugandhi pushpa thailam cha Sugandhaamalaki phalam, Deha Soundrya beejam cha gruhnataam Shri Harey Priye! (Shri Hari Priye! This fragrant oil extracted from Amala fruit is a pleasing application to enrich physical beauty and skin smoothening; do please allow it to be used as a bathing device);

Dhoop :Vriksha niryaa swarupam cha Gandhadravyaadi samyutam, Shri Krishna kaantey dhupam cha pavitram prati-guhyataam/(Shri Krishna Kantey! I proffer 'dhoop'or the aromatic smoke of incense material mixed with a vegetable gum; do kindly accept this smoke offered with sanctity);

Chandan: Malayaachala sambhutam vriksha saaram manoharam, Sugandha yuktam sukhadam Chandanam Devi gruhnataam/ (Devi! this chandana 'gandha' which originated from the chandana tree on Malaya mountain is not only sweet-smelling but also provider of coolness; I request you to apply on your body to give soothening effect);

Deepam: Jagacchasthuh swarupam cha dhwaanta pradhwansa kaaranam, Pradeepam shuddha rupam cha gruhyataam Parameswari/ (Parameswari! Kindly allow this Sacred Light which is the vision of eyes, remover of darkness and a symbol of Purity to please you and light the surroundings);

Naivedya: Naanopahaara rupam cha nanaa rasa samanvitam, Naanaa swaadukaram chaiva Naivedyam Pratigruhnnataam/ (Devi! I am tendering this 'Naivedya'or the offering of various eats and juices which have been prepared with taste and flavor; I should be obliged of these snacks are consumed to please me).

Anna: Annam Brahma swarupam cha Pranarakshana kaaranam, Tushtidam Pushtidam chaiva Devyaannam pratigruhyataam/ (Devi! Annam/ food is considered to be of Brahma Swarupa; food is also a life saving material which ensures eating-satisfaction and enhances strength in the natural way; I request you to taste this food);

Kheer: Shaalyakshata supakwam cha sharkaraagavya samyutam suswaadu samanoharam, Swaadu yuktam Maha -Lakshmi Paramaannam Pratiguhyataam/(Maha

Lakshmi! This Kheer or cooked rice with sugar and ghee is specially prepared for your taste; please taste this preparation);

Swaastika Mishtaanna: Shakaraa gavya pakwam cha suswaadu sumanoharam, Mayaa niveditam LakshmiSwaastikam pratiguhnataam/ (Lakshmi! This is 'Mrishta-anna'/Sweet rice called Swastika which is a mix of sugar and ghee in cooked rice which is being offered as a Naivedya to you for your kind acceptance).

Phala: Naanaa vidhani ramyaani pakkvaani cha phalaanicha, Swaaduyuktaani Kamaley gruhyataam phaladaani cha/ (Devi Kamaley! These are various fruits ripe for eating, which are not only sweet luscious but also desire-fulfilling; may I present these juicy fruits for approval).

Dughdha: Surabhistana sambhutam swaadu sumanoharam, Martra -amrutam sugavyam cha gruhnnataamachyuta priye/ (Achyuta Priye! This pure milk which is fresh from Surabhi cow's udder is meant for Martyaloka residents and is tasty like ambrosia; I beseech you to taste it and gratify me!)

Gud / Jaggery: Suswaada rasa samyuktamikshu vriksha samudbhavam, Agnipakkamati swaadu gudam cha prati- guhyataam/ (Devi! this jaggery has been made of sugarcane juice heated up and solidified; indeed this is very sweet and fresh; please savour this).

Mrishtaanna: Yava godhuma sashyaanaam churna renu samudbhavam, Supakvam guda gavyaaktam Mrishtaannam Devi gruhyataam/ (Devi! This is a sweet preparation made of wheat and 'Yava'grains-mix, nicely cooked with jaggery and ghee which too is very appetizing for favour of your taste);

Pishtak: Shasyachurnodbhavam pakkvam Swastikaadi sumanvitam, Mayaa niveditam DeviPishtakam pratigruhyataam/ (Devi! This pishtak made of rice powder with Swastika and other signs is a fried and crisp savoury for your taste);

Eik/ Sugar cane: Paarthivo vriksha bhedascha vividha dravya kaaranam, Suswaadurasa samyutam Eikshuscha pratigruhyatam/ (Devi! This sugar cane is an extraordinary tree on Earth and is a source of several bye products like jaggery, sugar and simple juice from raw cane; this juice is indeed very sweet and succulent; it is my prayer that you may drink up this juice!);

Vyanjan: Sheeta vaayu pradam chaiva daahey cha sukhadam param, Kamaley! Gruhyataam chedam vyajanam shweta chaamaram/ (Kamaley! In this stuffy climate, a white 'chamara'/ hand fan would certainly bring relief and happiness; may I serve you with 'Vyanjana' for your comfort);

Taamboola: Taambulamcha varam ramyam karpuraadi suvaasitam, Jihwaa jaadyacchedakaram Taamboolam Devi gruhyataam/ (Devi! This 'Taamboola' made of tender betel leaves and fragrant materials like 'karpura'/ camphor and other scented edible digestibles would provide freshness and good feeling to your tongue and mouth; may I tender this to you);

Jala: Suvaasitam sheetalamcha pipaasaa naashakaaranam, Jagajjevaa rupamcha jeevanam Devi gruhyataam/ (Devi! To quench thirst, there is nothing like very cold, nicely scented and life-reviving water; do please accept this as well); *Maalya: Deha soundarya bijam cha sadaa Shobha vivardhanam, Kaarpaasaja cha krumijam vasanam*

Devi gruhyataam/ (Devi! The bouquets and garlands made of a wide variety of fresh and perfumed seasonal flowers provide invaluable joy to the wearers of these as also enhance beauty and grace to them; it is my privilege and unique opportunity to proffer these flowers to you);

Achamaneeya: Punya tirthakam chaiva Vishuddham Suddhidam sadaa, Grhnateem Krishna Kaantey twam ramyamaachaneeyakam/ (Krishna Kaantey! This 'Tirtha jala'which is sanctified on its own as also purify others is highly worthy of 'Achamaneeya'; do accept the same);

Shayya: Ratnasaaraadi nirmaanam pushpachandana samyutm, Ratnabhusha bhushaadhyam sutalpam Devi gruhnnataam/

(This invaluable and highly comfortable bed with soft cotton and silk clothing, which is bejewelled and treated with fresh and intoxicating flowers and fragrances, is tendered to you Devi! please do accept this for your relaxation); *Apurva Dravya: Yadyad dravyamapurvam cha Prithivyaapi durlabham, Deva bhushaarbhogyam cha taddrayam Devi gruhnataam/* (Devi! Not only these but whatever invaluable and even impossible maretials are available on Earth or elsewhere that are worthy of adorning your body would be available at your nod of head!)
[Essence of Brahma Vaivarta Purana]

Indra 'Stuti' to Devi Lakshmi

Om Namo Maha Lakshmyai/
Om Namah Kamala vaasinyai Naraayanyai Namo Namah,
Krishnapriyayai Suraaryai Padmaayai cha Namo Namah/
Padmapakshetranaayai cha Padmaasyaayai Namo Namah,
Padmaasanaayai Padmasanaayai Padminyai Vaishnavyai cha Namo Namah/
Sarasampatsarwarupaayai Sarva daatryai Namo Namah,
Sukhadaayai Moksadaayai Siddhidaayai Namo Namah/
Haribhakti pradaatryai cha Harshadaatryai Namo Namah,
Krishna vakshahsthaalaayai cha Krishneyshaayai Namo Namah/
Krishna shobha swarupayai ratna padmey cha shobhaney,
Samapattadhishthaatru Devyai Maha Devyai Namo Namah/
Shasyaadhishthaatru Devyai Shasyaayai cha Namo Namah,
Namo Buddhiswarupayai Buddhidaayai Namo Namah/
Vaikunthey yaa Mahaalakshmeeryaa Lakshmeeh ksheerasaagarey,
Swarga Lakshmeerindra gehey Rajyalakshmeernupaalaye/
Grihalakshmischa grihaanaam gehey cha Griha Devataa,
Surabhih saa gavaam Maataa Dakshinaa Yajnakaaminee/
Aditirdeva mataa twam Kamalaa Kamalaalaye,
Swaahaa twam cha Havirdaaney Kaavya daavey Swadhaa smrutaa/
Twam hi Vishnuswarupaa cha Sarvadhaaraa Vasundharaa,
Shuddha Satwa Swarupaa Twam Naraayanaparaayanaa/
Krodha himsaa varjitaa cha Varadaa cha Shubhaananaa,
Paramaarthapradaa twam cha Haridaasyapradaa Paraa/
Yayaa vinaa Jagatsarwam Bhasmee bhutamasaarakam,
Jeevanmritam cha Vishvam cha Shavastulyam yayaa vinaa/

Sarveshaam cha Paraa twam hi Sarva bandhavarupini,
Yayaa vinaa na Sambhaashyo Baandharvair baandhavah sadaa/
Twayaa heeno Bandhu heeno twayaa yuktah sabaandhavah,
Dharmaartha kaama mokshaanaam twam cha Kaarana rupinee/
Yathaa Maataa stanandhaanaam shishuunaam Shaishavey sadaa,
Tathaa twam sarvadaa Maataa Sarveshaam Sarvarupatah/
Maatru heenah stanaandhascha sa chejjeevati Daivatah,
Twayaa heeno janah kopina Jeevatyeva nischitam/
Suprasanna Swarupaa twam maam prasanna Bhavaambikey,
Vairigrastam cha ishyam dehi mahyaam Sanaatani/
Vayam yaavat twayaa heenaa bandhu heenascha Bhikshukaah,
Sarava sampad viheenaascha taava Deva Haripriye/
Raajyam dehi Shriyam dehi Balam dehi Sureswari,
Keertim dehi Dhanam dehi Yasho Mahyaamcha dehi vai/
Kaamamdehi Matim dehi Bhogaan dehi Haripriye,
Jnaanam dehi Dharmam cha Sarva Soubhaagyameepsitam/
abhaavamcha Prataapamcha Sarvaadhikaaraevacha,
Jayam Paraakramam Yuddhey Paramaishwarya meyvacha/

(Bhagavati Kamalavaasini, Devi Narayani, my repeated greetings to you. Samsaara saara bhutaa Krishna Priya Bhagavati Padma! My innumerable greetings to you. You possess lotus eyes and lotus face, Bhagavati Maha Lahshmi! My repeated salutations to you Maha Lakshmi; you are called Padmaasana, Padmini and Devi Vaishnavi; you are also Sukha daayani, Sarva Sampadswarupini, Moksha daayani, and Siddhi daayani. You lead to the Sacred Path of dedication to Shrihari and the Provider of Happiness to those who excel in devotion to Him. My sincere salutation to you as you exist in full bloom on Krishna's chest and is therefore called as Krishna's Hridayeshwari. You are the major possessor of Krishna's Shobha or Splendour and the 'Adhisthatri' or Sovereign of 'Sampurna Sampatti' or the Totality of Wealth as also the Adhishthatri of 'Dhaanya' or Harvest and Dhaanya Swarupa. *You are the Maha Lakshmi of Vaikuntha, Lakshmi of Ksheera Sagara, Rajya Lakshmi of Kingdoms, Swarga Lakshmi in Indra's Swarga, Griha Lakshmi in households, Griha Devata, Go Lakshmi called Surabhi, Dakshina Lakshmi in Yagnaas, Aditi Maataa Lakshmi to Devas, Swaha Lakshmi at Havyapradaana at Yagnaas,and Swadha Lakshmi at the Kavya Pradaana.* You are the Bhu Lakshmi, Sudha Satwa Swarupa, 'Akrodhi Swarupa', 'Ahimsa Swarupa', Varada, Sharada, Shubhaa, Paramaarthadaa and Haridaasapradaa. Without you, the entire Universe is dissipated and dead. You are the 'Bandhu Swarupa' and the Gateway to Dharma, Artha, Kama and Moksha. *The World is your milk-providing toddler and you are the ever kind Mother whose natural trait is to help with patience!* Hari Priye! Till I could not vision you, I am a 'Bandhu heen', a beggar, and a pauper. Mother, grant me Rajya, Opulence, Power, Fame, Prosperity, any possession of my choice, Buddhi, Bhoga, Jnaana, Dharma , Sowbhagya, Prabhava, Pratapa, Adhikaara /Authority, Victory in battles, Parakrama and Paramaishwarya.)
Those who recite the above Stuti thrice a day could retain Lakshmi for ever.
[Essence of Brahma Vaivarta Purana]

Radha Stuti

Shweta champaka varnaabhaam Koti chandra Sama prabhaam,
Sharatpaavarna chandraasyaam Sharat Pankaja lochanaam/
Sushreyneem sunatimbaam cha pakka bimbaadharaam varaam/
Muktaapankti vinidyaikadantapankti manoharaam,
Ishadbhaasya prasannasyaam Bhaktaanugraha kaataraam/
Vahni shuddhaamshukaadaanaam ratnamaalaavibhushitaam/
Ratna keyuara valayaam ratna manjeeraranjitaam,
Ratna kundala yugmeyna vichitrena viraajataam/
Suryaprabhaa pratikruti gandasthala viraajitaam/
Amulya ratna nirmaana graiveya vibhushitaam,
Sadratnanirmaana kireeta makutojjvalaam/
Rataagaleeya samyuktaam ratna paashaka shobhitaam/
Vibhrateem kabareebharam Maalati maala bhushitaam/
Rupaadhistaatru Deveem cha Gajendramanda gaamineem/
Gopobhih Suprima abischa sevitaam Shweta chaamaryaih,
Kasturi vindubhih Saadbhramadhas chandana bindunaa/
Sindura bindunaa chaaruseemantaathahojjvalaam,
Raasey Raasewara yutaam Radhaam Raseswareem bhajey!

After Dhyaana (meditation), the 'Puja Krama' to Radha Devi includes the Sixteen Services viz. Asana, Vastra, Padya, Arghya, Gandha, Chandana, Dhupa, Deepa, Pushpa, Snaana, Bhushana, Naivedya, Tambula, Jala, Madhuparka and Shayya. Pujas to eight 'Nayikas' also need to be performed and these are Malavati in East, Madhavi in Agneya, Ratnamala in South, Susheela in Nairuti, Shashikala in west, Parijata in Vayavyakona, Padmavati in North and Sundari in Ishana kona. These pujas concluded, there should a Parihara Mantra by way of Stuti in Saama Veda manner:

Twam Devi jagataam Mataa Vishnu Mayaa Sanaatani,
Krishna praanaadhi Dvi cha Krishna Praanaadhika Shubhaa/
Krishna prema mayi Shaktih Krishna Sowbhagya rupini,
Krishna bhakti pradey Raadhey Namatey Mangalapradey/
Adyame saphalam janma jeevanam saarthakam mama,
Pujitaasi mayaa saa yaa Shri Krishnena pujitaa/
Krisha Vakshasi yaa Radhaa Sarva Sowbhagya samyutaa,
Raasey Raaseswari rupaa Vrindey Vrindaavaney Vaney/
Krishna piiyaacha Golokey Tulasi kaananey tu yaa,
Champaavati Krishnasangey kreedaa champaka kaananey/
Chandraavali Chandra – vaney Shatashringey Sateeticha,
Viraaja darpahantri cha virajaa tata kaananey/
Padmavati Padmavaney Krishnaa Krishna sarovarey,
Bhadraa kunja kuteerey cha Kaamyaa vai Kaamyakey vaney/
Vaikunthecha MahaLakshmi varni Naraayanorasi,
Ksheeradey Sindhu kanyaa cha Martyai Lakshmirharipriya/
Sarva Swargey Swarga Lakshmirdevaduhkha vinaashani,

Sanaatani Vishnu maayaa Durgaa Shankara vakshasi/
Savitri Veda maataacha kalayaa Brahmavakshasi,
Kalayaa Dharma patni twam Naranaraayana prasuh/
Kalayaa Tulasi twam cha Gangaa Bhuvana Paavani,
Lomakupodbhavaa gopyah Kalaamshaa Rohini ratih/
Kalaa kalaamcharupaacha Shatarupaa Shachee Ditih,
ditirdeva maataa cha twatkalaamsha Hari Priyaa/
Devyasha Muni patnischa twatkalaa kalayaa shubhey,
Krishna bhaktim Krishna daasyam dehimey Krishna pujitey/
Yevam krutwaa pareehaaram Stutwaa cha Kavacham patheth,
Puraakrutam Stotrametadbhakti daasya pradam Shubham/

Those who recite the above Radha Stuti for a year would bestow many-sided boons of attaining wealth, progeny, health, and complete contentment in life and Goloka Prapti subsequently. Indeed, constant 'Radhopaasana' provides Sampurna Tirtha Snaan, all kinds of Daanaas, performance of several Vratas, Prithvi Parikramana Phala, many Yagna diksha grahana, protection of Satya and Dharma, Nitya Krishna Seva, Chaturveda pathanaa phala.
[Essenc of Brahma Vaivarta urana]

Durga Stuti and Kavacha

Twameva Sarva janani Mula Prakritireeswari/
Twamevaadyaa Srishti vidhow Swecchayaa Trigunaatmika/
Karyaartha Sagunaa twam cha Vastuto Nirgunaa swayam,
Parabrahma Swarupaa twam Satyaa Nithyaa Sanaatani/
Tejah swarupaa Paramaa Bhaktaanugraha vigrahaa,
Sarwa Swarupaa Sarveshaa Sarvaadhaaraa Paratparaa/
Sarva beeja swarupaacha Sarva pujyaa Niraashrayaa,
Sarvajnaa Sarvatobhadraa Sarva mangala Mangalaa/
Sarwa Buddhi Swarupaacha Sarva Shakti Swarupini,
Sarva jnaana pradaa Devi Sarvajnaa SarvaBhavini/
Twam Swaahaa Devadaaney cha Pitrudaaney Swadhaa Swayam,
Dakshinaa sarva daaney cha Sarva Shakti Swarupini/
Nidraa twamcha Dayaa twam cha Trishnaa twamcha Manah Priyaa,
Kshukshaantih Shaantireeshaa cha Kantih Srishtischa Shasvati/
Shraddhaa Pushtischa tandraa cha Lazza Shobhaa Dayaa tathaa,
Sataam Sampadsarwa rupaa cha vipattirasaytaamiha/
Preeti Rupaa Punyavantaa Paapinaam Kalahaankuraa,
Shaswatkarmamayi Shaktih Sarvadaa Sarva jeevinaam/
Devebhyah Swapadodaatri Dhaaturdhaatri kripaamayi,
Hitaaya Sarva Devaanaam Sarvaasura vinaashini/
Yoga nidraa Yoga rupaa Yogadaatri cha Yoginaam,
Siddhi Swarupaa Siddhaanaam Siddhi daa Siddha yogini/
Brahmaani Maheswaricha Vishnu maayaa cha Vaishnavi,
Bhadradaa Bhadra Kaalicha Sarva loka bhayankari/

Graamey Graamey Graama Devi Gruhey Devi Grihey Grihey,
Sataam kirtih Pratishthaa cha ninda twamasataam sadaa/
Maha Yuddhey Mahaa Maari Dushta samhaara rupini,
R akshaa Swarupa Sishtaanaam Maateva Hitakaarini/
Vandya Pujya Stutaa twamcha Brahmaadeenaam cha Sarvadaa,
Brahmanya rupaa Vipraanaam Tapasyaacha Tapaswanaam/
Vidyaa Vidyavataam twam cha Buddhibuddimataam sataam,
Meghaasmriti Swarupaacha Pratibhaa Prati bhaavataam/
Raajnaam Prataaparupaa cha vishaam Vaanijya rupineem/
Srashtow Srushiswarupaa twam Rakshaa rupaa cha paalaney/
Tathaantey twam Mahamaari Vishwasya Vishva Pujitey,
Kaaala raatrir mahaaraatrir moharaatri scha Mohini/
Duratyaya mey Maayaa twam yayaa Sammohitam jagat,
Yayaa mugdho hi Vidwaamscha Moksha maargam na pashyati/
Ityaatmanaa krutam Stotram Durgaa Durgayaa Durga naashanam,
Pujaa kaaley pathedyo hi siddhirbhavati vaanchhitaa/

(Devi! Sarvajanani, Mula Prakriti Ishwari, Adya Shakti in Srishti; You are Triguna -mayi but assume Sagunas as per needs but basically 'Nirguna'; You are the Truth, the Everlasting, the most Ancient Parabrahma Swarupa and the Most Radiant; but you assume varied Forms as per the imagination and descriptions of Bhaktas! You are *Sarwa Swarupa, Sarveswari, Sarwaadhaara, Paraatpara, Sarwa beeja swarupa, Sarwa Pujya, Niraashrayaa, Sarvajnaa, Sarvatobhadra, Sarva Mangala Mangalaa, Sarwa Buddhi Swarupa, Sarwa Shakti Rupini, and Sarwa jnaanapradaa.* You are of the Swarupa of Swaaha to enable 'havishya daana' to Devaas; the Swarupa of Swadhaa to pass on Shraaddha and Tarpanas to Pitaras and of Dakshina Swarupa at all kinds of Sacred 'Karyas' including 'Daana Yajnaas'! You are the Nidra Devi, Daya Devi, Trishna /thirst, Kshudha /hunger, Kshama /Patience, Shanti /Peace, Ishwari, Kanti / Illumination, Shashwati / the Permanent, Shraddhaa /fortitude, Pushti/ physical strength, Tandra /fatigue, Lajja / disgrace, Shobha /brilliance, and Daya / mercy.Devi! You are the 'Sampatti' or prosperity to 'Satpurushas'/ virtuous persons and 'Vipatti'for 'Dushtas'.Even to Brahma, you are the 'Dharana-Poshana'/ Preserver and Promoter. You ensure that the balance of 'Samsara' is maintained by destroying the Asuras / the Evil and encourage Devas/ the Virtue; You are the Yoga Nidra, the awarder of Yoga phal to Yogis, Siddhi to Siddhaas, and thus the Embodiment of Siddhi and Yoga.You are the Brahmaani, Maaheswari, Vishnu Maya, Vaishnavi, Bhadraayani and Bhadra Kaali. You are the 'Graama Devi'/ Deity of Villages, 'Griha Devi'/ the Resident Deity of Households. In Maha Yuddhaas / Great Battles, you are the 'Dushta samhaarini'/ the annihilator of the wicked and to Sishta Purushas / the Protector and Unique Mother-Figure of the Righteous. You provide Brahmanatwa to Brahmanas, Tapasya to Tapaswis, Vidya to Vidwaans, Buddhi to Buddhimaans, Medha / intellect and memory power to the Intellectuals, Pratibha / mental agility to Buddhishaalis, Valour to Kings, Business Skills to Vaishyaas, and physical strength and well being to Shudras. At the time of Destruction, You shatter the Universe as 'Mahamaari', 'Kaalaraatri', and Maha Maya or the Great Deluge!) Sincere recital of the above 'Durgama Sankata Naasha Stotra' extolled by Shri Krishna to Durga Devi would most certainly fulfil any desire of the

Reciter. If a woman without a child, or delivers a dead or deformed child recites or hears the Stotra for a year, she would definitely give birth to an excellent boy. If a person in imprisonment languishing in custody recites the 'Sankata naasha Stotra' even for a month, he or she would be freed with grace. Similarly, persons suffering from incurable diseases; differences of opinions or unending quarrels; house-fires; robberies or natural disasters or difficulties of any descriprtion would smoothly overcome such situations as hard as even death!Bhagavan Narayana then imparted the following 'Maha Durlabha Kavacha of Durga'(very difficult to secure Shield) to Narada Muni; by wearing this Shield, Bhadra Kaali killed Raktabija; Indra regained Rajya Lakshmi and his lost Indratwa; Mahaakaal became a Chirajeevi and Dharma Purusha, Nandi became a Maha Jnaani; Parashu Rama attained invinciblity and rooted out the then Kshatriyas who were most hated at one time; and Durvasa Muni was blessed as an equivalent in his powers as Maha Deva himself! The following Kavacha Shlokas protect and empower each body part of its Reciter and provide strength, mental power and 'Jeevan Mukti' or Salvation in one's own life!
[Essence of Brahma Vaivarta Purana]

Durga Kavacha

Om Durgeti chaturyantam swaahaanto mey shirovatu,
Mantraha Shadaksharoyam cha Bhaktaanaam Kalpapaadapah,
Vichaaro naasti Vedeshu grahanecha Manomuney/
Mantragrahana maatrena Vishnu tulyo Bhavennnarah,
Mama Vaktram sadaa paatu Om Durgaayai namontatah/
Om Durgaa raksha iti cha kantham paatu sadaa mama,
Om Hreem Shreem iti Mantroyam Skandhah paatu narantaram/
Om Hreem Shreem Kleem iti pushtam cha paatu mey sarvatah sadaa,
Hreem mey Vakshahthalam paatu hastam Shimati santatam/
Om Shreem Hreem Kleem paatu sarvaangam swapney jaagaraney tathaa,
Praachyaam maam paatu Prakritih paatu Vahnai cha Chandikaa/
Dakshiney Bhadra Kaalicha Nairrutey cha Maheswari,
Vaaruney paatu Vaaraahi Vaayavyaam Sarva Mangalaa/
Uttarey Vaishnavi paatu tathaishaanaam Shiva priyaa,
Jaley sthaley chaantarikshey paatu maam Jagadambikaa/
Iti tey katitham Vatsa! Kavacham cha sudurlabham,
Yasmai kasmai na daatavyam praktavyam na kasyachit/
Gurumbhyarchya Vidhivadstraa – lankaara chandanaih,
Kavacham dhaarayedyastu sopi Vishnurna samshayah/
Bhramaney sarva Tirthaanaam Prithivyaascha pradakshiney,
Yat phalam labhatey lokasta detadbhaaraney Muney/
Pancha laksha japyenaiva siddhamedbhaved dhruvam,
Lokamcha Siddha kavacham naasrtam vidhyati samkatey/
Na tasya Mrityurbhavati jaley Vahney Vished dhruvam,
Jeevanmukto bhavet sopi Sarva siddheshvarah swayam/
Yadi syat Siddha kavacho Vishnutulyo bhaved dhruvam/

(May this Mantra of Six Aksharas / Letters which are like a 'Kalpa Vriksha' viz. 'Om Durgayai swaha' protect my head. There was no mention in Vedas about this and as soon as the Mantra is instructed, the person concerned to whom it is taught is as good as Vishnu himself! Let the Mantra 'Om Durgayai Namah' guard my face. Let the Mantra 'Om Durgey Raksha' safeguard my throat. May the Mantra 'Om Hreem Shreem' protect my shoulders always. May the Mantra 'Om Hreem Shreem Kleem' save the rear part of my body! Let the Mantras 'Hreem' protect my chest and 'Shreem' my hands.May the Mantra 'Om Shreem Hreem Kleem' keep my entire body safe while I am awake or asleep. Prakriti Devi! Please save me from my Eastern side. Chandika Devi! Keep me secure from the Agneya side. May Bhadrakaali save me from the Southern direction, Maheswari from Nirruti kona, Vaaraahi from the Western direction, Sarva Mangala from Vayavya kona, Vaishnavi from North, Shiva Priya from Ishanakona, and Jagadambika from water, Bhumi and Sky. Vatsa! I have given you this Kavacha which is hard to secure and this should not be given away to each and everybody nor should be recited before any body. One should formally worship Guru with Vastra / clothing, Aabhushana/ ornament and Chandana and then only wear the Kavacha as this is as good as Vishnu Himself. This gives the 'Phala' of performing Sampurna/ complete Tirtha Yatras and full circling of Prithvi. This Sacred Kavacha has to be recited five lakh times to attain its fruition or Siddhi. Once a person secures Siddhi, no Astra could demolish him; he could enter water and Agni with ease; and he would the status of 'Jeevan Mukta').

After the recitals of the Durga Stotra and Kavacha, formal Durga Puja is performed with Asana, Vasana, etc. as also to Ashta Nayakas viz. Ugrachanda, Prachanda, Chandogra, Chandanayika, Atichanda, Chanda, and Chandavati as also to Ashta Shaktis viz. Brahmani, Vaishnavi, Roudri, Maheswari, Narasimhi, Vaaraahi, Indraani and Kaumari. [Essence of Brahma Vaivarta Purana]

Devi Stuti – [Devi Mahatmayam]

NAMO DEVYAI MAHA DEVYAI SHIVAAYAI SATATAM NAMAH
NAMAH PRAKRUTHYAI BHADRAAYAI NIYANTHAH PRANATAH SMA TAAM
ROUDRAYI NAMO NITHYAYI GAURYAIH DHAATRAI NAMO NAMAH
NAMO JAGATPRATHISHTHAYI DEVYAI KRUTHYAI NAMO NAMAH
JOTSNAAYI CHANDRARUPINYAI SUKHAYAI SATATAM NAMAH

KALYANAI PRANATAAMRUDDHYAI SIDDHAYI KURMYAI NAMO NAMAH
NAITRITYAI BHUBHRUTAAM LAKSHMYAI SHARVAANYAI THE NAMO NAMAH
DURGAYAI DURGAPAARAAYAI SAARAAYAI SARVAKAARINI
KHYATYAI TATHIVA KRISHNAYAI DHUMRAYAI SATATAM NAMAH
ATISOWMYATHI ROUDRAYAI NAMASATHYAI NAMO NAMAH
NAMO JAGATPRATISHTHAYAI DEVYAI KRUTYHAI NAMO NAMAH

YA DEVI SARVA BHUTESHU VISHNU MAYETI SHABDITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU CHETANETYABHIDHIYATHE
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMHA

YA DEVI SARVA BHUTESHU BUDDHI RUPENA SAMSTHITA
NAMASTATMAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU NIDRAA RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU KSHUDHA RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU CHHAYA RUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU SHAKT IRUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAINAMO NAMAH
YA DEVI SARVA BHUTESHU TRISHNAA RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU KSHAANTI RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU JAATI RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU LAZZAA RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU SHAANTI RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU SHRADDHA RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU KAANTHI RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU LAKSHMI RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU DHRITI RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU VRITTI RUPENA SAMSTHITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU SMRITI RUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU DAYAA RUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU NITI RUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU TRISHTI RUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU PUSHTI RUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU MAATRU RUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU BHRAANTHI RUPENA SAMSTHITHA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH

INDRIYANAAMADHISHTHATHRI BHUTAANAAMAKHILESHU YA

BHUTESHU SATATAM VYAPTHAI TASYAI DEVYAI NAMO NAMAH
CHITI RUPENAYA KRUSTRAMETATVYAPYA STHITHA JAGAT
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
STUTA SURAIH PURVAMABHHESTA SAMSRAYATHHATHA
SURENDRESHAADINESHA SEVITA
KAROTU SA NAH SHUBHA HETURESHWARI SHUBHAANI BHADRANYABHI HANTU CHAPADAH
YA SAMPRATAM CHODHATA DAITYATAAPITAIRASMAABHIREESHA CHA SURAIRNAMASYATE
YA CHA SMRITA TAKSHANAMEVA HANTI NAH SARAVAAPADO BHAKTIVINAMRA MURTHIBHIH/

(Devas said: Our Greetings to Devi, Maha Devi, Shiva, Praakriti, Bhadra, Roudra, Nithya, Gauri, Dhaatri, Jagatpratishtha, Kruthya, Prakasharupa, Chandrarupa, Paramaanandarupa, Kalyani, Buddhi rupa, Siddhirupa, Naikruti swarupa, Lakshmirupa, Sharvaani swarupa, Durga, Durgapaara, Saara, Sarvakaarini, Khyati, Krishna, Dhumraswarupa, Atyanta Sowmya, Atyanta Roudra and Karyarupini.

We greet that Devi who resides in all Beings in the form of Vishnumaya, Chetana swarupa or the Spirit of Awakening, Nidra rupa or in a semi-conscious state, Kshudarupa or in the form of hunger, Chhayarupa or in the form of a shadow, Shaktirupa or in the form of Energy, Trishnarupa or in the form of thirst, Kshantirupa or in the form of Fortitude or Patience, Jaatirupa or Varnashramarupa, Lazzarupa or the form of immense modesty, shanti rupa or the form of Eternal Peace, Shraddharupa or the form of Absolute Faith or conviction, kraanti rupa or in the form of dynamism and challenge, Lakshmirupa or in the form of Aiswhwarya / Opulence, Dhruti rupa or in the form of Great Endurance/ Staying Power, Vritti rupa or esoteric experiences of Yogis such as Mualadhara / Bliss, Swadhishtana / feeling of delusion, Manipura / disgust, Anahata / repentance, Vishuddha / Purity etc. ; Smritirupa or Vedas / Sacred Scriptures, Dayarupa or the form of unparalelled mercy, Nitirupa or High Morality / Integrity, Tushti rupa or the form of towering contentment, Pushti rupa or the form of sublime glory, Matru rupa or the form of Universal mother who creates and preserves and Bhranti rupa or the form of Great Illusion or Make-belief Maya.

We are beholden to that Devi who is the controller of the whole Universe, its creations, the 'Indriayas' and the Omni Present Vidya or the Supreme Energy.)
[Essence of Markandeya Purana]

Devi stuti – Devatas on Shumbha Nishumbha Vadha

DEVI PRAPANNARTI HARE PRASEEDA PRASEEDA MATARJAGATOKHILASYA,
PRASEEDA VISWESWARI PAAHI VISHVAM TWAMEESWARI DEVI CHARAACHARASYA/
ADHAARABHUTA JAGATSTWAMEKA MAHISWARUPENA YATAH STHITAASI
APAAM SWARUPASTHITAYAA TWAYAITADAAPYAYYATHEY
KRUTSNAMALAMGHYA VEERYE

THVAM VAISHNAVI SHAKTIRANANTHA VEERYA VISHWASHYA BEEJAM PARAMAASI MAYAA
SAMMOHITHAM DEVI SAMASTHAMETATVAM VAI PRASANNA BHUVI MUKTI HETUH
VIDHYAAH SAMASTASTVA DEVI BHEDHAH STRIYAH SAMASTHAA SAKALAM JAGACHHA
THVAYAIKYAYA POORITAMAMBAYAIATKA TEY STUTI STAVYAPARAA PAROKTHIH
SARVA BHUTA YADAA DEVI BHUKTI MUKTI PRADAAYANI TWAM STUTAYE KA VA BHAVANTI PARAMOKTAYAH, SARVASYA BUDDHIRUPENA JANASYA HRIDI SAMSTHITEY SWARGAAPAVARGADEY DEVI NARAAYANI NAMOSTUTEY/ KALAA KAASHTHAADI RUPENA PARINAAMA PRADAAYANI VISHVASYOPARATAU SHAKTEY NARAYANI NAMOSTUTHEY

(Devi! We are your refugees and we are thankful to have demolished our great grief; kindly cool down, Akhila Jagajjanani, Visveshwari, You grant us safety as you are the Eswari, the unique fulcrum of the Universe residing on Earth in the form of water but satisfying the totality of 'Srishti' as Your gallantry is irresistible. You are the unending and valiant Vaishnavi Shakti; You are the cause of creation and the great Illusion, You have got the entirety of the World mesmerised, You have the compassion to lead us to Salvation. You have the 'Murthivisesh' or Boundless Form; the Form of all females and in fact the entire Femineness, Mother! You are spread all over and how could anybody praise You, as You are beyond the bounds of commendation. As You are present among all of the Beings, and the final goal of life, we all tend to praise You, but You are a 'Nirguna' deviod of all features and impulses stated to be a 'Brahma Swarupa' and as such which kind of tribute could be paid to You! Devi, You reside in the hearts and souls of all the Beings as 'Buddhi Rupa' and Provider of Swarga Mukti, Devi Narayani! You are equally capable of Universal Devastation instantly; assuming evolving powers of 'Kalaas' signifying positive forms and 'Kaashthas' indicating negative impulses with equal ease).

SARVA MANGALA MAANGALYE SHIVE SARVAARTHA SAADHIKEY
SHARANYE TRIAMBAKE GAURI NARAAYANI NAMOSTHUTEY
SRUSHTHI STHITI VINAASHAANAAM SHAKTI BHUTEY SANAATANI
GUNAASHRAYE GUNAMAYE NARAYANI NAMOSTUTHYE
SHARANYAGATA DEENAARTI PARITRAANA PARAAYANEY
SARVASYAARTIHARE DEVI NARAAYANI NAMOSTHUTHEY

HAMSAYUKTHA VIMAANASTHEY BRAAHMANI RUPADHAARINI
KAUSHAMBHAHKSHARIKE DEVI NARAYANI NAMOSTUTEY
SHANKHACHAKRAGADAA SHAARANAGRUHEETA PARAMAAYUDHEY
PRASEEDA VAISHNAVI RUPEY NARAYANI NAMOSTUTEY
GRUHEETHOGRA MAHAACHAKREY DAMSHTRODHRUTA VASUMDHAREY
VARAHA RUPINI SHIVEY NARAYANI NAMOSTUTEY
NRISIMHA RUPEYNOGRENA HAMTU DAITYANKRUTODYAMEY
TRAILOKYA TRAANA SAHITEY NARAYANI NAMOSTUTEY

KIREETINI MAHA VAJREY SAHASRA NAYANOJJVALEY
VRITTRA PRAANAHAREYCHENDRI NARAYANI NAMOSTUTEY
SHIVADUTI SWARUPENA HATA DAITHYE MAHAA BALEY
GHORA RUPE MAHAARAVEY NARAYANI NAMOSTUTEY
DAMSHTRA KARAALA VADANEYSHIRO MAALAA VIBHUSHANEY
CHAMUNDEY MUNDA MATHANEY NARAYANI NAMOSTUTEY
LAKSHMI LAZZEY MAHAVIDYE SHRADDHEY PUSHTEY SWADHEY DHRUVEY
MAHARATHREY MAHAAMAAYEY NARAYANI NAMOSTUTEY
MEDHEY SAARASVATIVAREYBHUTI BABHRAVI TAAMASI
NIYATHEY TWAM PRASEEDESHEY NARAYANI NAMOSTUTEY
SARVATAH PRAANI PAADANTHEY SARVATOKSHI SHIROMUKHEY
SARVATAH SHRAVANI GHRAANEY NARAYANI NAMOSTUTEY

(Devi, You are the embodiment of alround propitiousness, Shiva Swarupa or the Form of auspiciousness, Fulfiller of all kinds of desires, I seek refuge from You Triambaka or of Three Forms of Shaktis viz. Lakshmi, Sarasvati and Parvati; Gauri, Narayani; My sincere Namastes or Greetings. Oh! Sanatani, Gunashraya, Gunamaya, Narayani, Shakti Bhuta,You are the Epitome of Srishti or Creation, Sthiti or Existence and Vinaasha or Demolition; You are the Saviour of those helpless victims of insecurity and sorrow; Being of Brahma Swarupa, You fly by a Swan-shaped aeroplane and sprinkle water with kushagrass along with powerful and Sacred 'Mantras' to save such sufferers. You ride over the bull in the form of Maheswari with half moon, sporting ornaments of Serpents and carrying Trishul;You don the Form of Kaumari Shakti along with Peacock and Rooster; Greetings to You as the Vaishnavi Shakti on the battle field duly adorned with Shankha, Chakra, Gada and Saranga; You as the Mahavarahi or the Great Boar lifting Earth from the deep waters of Patala loka by Your 'damshtras'; You are the Saviour of Tri Lokas as Naarasimhi who slaughtered the Daitya Hiranya Kasipu; You have the bejewelled golden Kireeta or the headgear, a diamond like strong physique with a sparkling thousand eyes and exterminated the mighty Vritrasura. You are the Indrani and Narayani who with a Shivaduta Swarupa killed innumerable Danavas by Your mere sound reverberation.You are the assassinator of Chanda-Munda Rakshasas, my salutations. You are the personification of Lakshmi (Prosperity), Lazzza (modesty), Shraddha (fortitude), Swadha (Righteousness / oblations at Yagnas), Maharatri (the darkest night or the Great Delusion), Mahamoha Swarupa (the Form of Mighty Obsession), Dhruva (the Constant), Medha (the intellect), Sarasvati (personification of Knowledge), Vara (Shreshtha or the Noblest), Babhravi (Fiery or the Fierce), Bhuti (Frightful) and Tamasi (Dark Night or of Tamasika nature). Devi! My humble obeisances to You, the representation of hands, feet, eyes, head, face, hearing power, nose or the totality of a Physique.)

SARVA SWARUPE SARVESHEY SARVA SHAKTI SAMANVITEY
BHAYEBHYAHSTRAAHINO DEVI DURGA DEVI NAMOSTUTEY

YETATTEY VADANAM SOUMYAM LOCHANASTRAYA BHUSHITAM
PAATU NAH SARVA BHEETIBHYAH KATYAYANI NAMOSTUTEY
JWALAA KARAALA MATYUGRAMASESHAASURA SUDANAM

TRISHULAM PAATU NO BHEETEY BHADRA KAALI NAMOSTUTEY
HINASTI DAITYATEJAAMSI SWANENAPURYA YA JAGAT
SA GHANTA PAATU NO DEVI PAAPEBHYO NAH SUTAANIVA
ASURAASRUGVA SA PANKACHARCHITASTEY KAROJJVALAH
SHUBHHAYA KHADGO BHAVATU CHANDIKEY TWAAM NATA VAYAM
ROGAANASESHAANAPAHAMSI TUSHTA DADAASI KAAMAAN SAKALAANABHEESTAAN
TWAAMA ASRITAANAAM NA VIPANNARAANAAM TWAMAASRITA HYASHRAYATAAM PRAYANTI
YATATKRUTAM YATKADANAM TWAYADYA DHARMADWISHAAM DEVI MAHAASURANAAM
RUPAIRANEKAIR BAHUDHATMA MURTHI KRUTVAAMBIKE TATPAROTI KANYA
VIDYASU SHASTRESHU VIVEKADEEPESHVADYESHU VAAKYESHU CHA KA TWADANYA
MAMATVAGARTETI MAHAANDHAKAAREY VIBHRAMAYASTETADATEEVA VISHVAM
RAKSHAAMSI YATROGRA VISHAASCHA NAAGA YATRAARAYO DASYU BALAANI YATRA
DAAVAANALO YATRA TADAABDHI MADHYE TATRASTHITA TWAM PARIPAASI VISHWAM
VISVESHYA VANDYAA BHAVATI BHAVANTI VISHWASHRAYA YE TWAYI BHAKTI NAMRAAH
DEVI PRASEEDA PARIPALAYA NORIBHITEYRNITYAM
YATHAASURA VADHAADUDHAINEVA SADYAH
PAAPAANI SARVAJAGATAAM PRASHMAM NAYAASHU
UTPATAPAAKAJANTAAMSCHA MAHOPASARGAAN
PRANATAANAAM PRASEEDA TWAM DEVI VISHVAARTI HAARINI
TRAILOKYA VAASINAMEEDYE LOKAANAAM VARADA BHAVA

(Devi! You are Sarva Swarupa, Sarveswari, Sarva Shakti Samanvita or the Possessor of Omni-Potence; Katyayani, kindly secure all the Beings from the Tranquillity of Your Three Eyes. Bhadra Kaali, Save us by using the blistering flames of Your frightening face and the powerful Trishul against the infamous and brutal Rakshasas. Let the deafening echo of the forceful 'Ghanta' (Bell) in Your possession which demoralises the reckless Danavas and demolishes their arrogance pardon our accumulated sins and provide us an amnesty. Devi Chandika! Let the sparkling sword of Your mighty hands slice open the body parts of the Asuras so that streams of blood and fat rush out and let the reflections of the sword's radiance purify us and provide protection to us. Devi! If You are satisfied our ailments vanish away, but otherwise all our possessions and desires are destroyed at once; those who are dedicated to You never face any difficulties, however insurmountable they might be. Would it be possible to assume myriad forms to smash the highly immoral Danavas with all their viles and powers by any other woman? Could there be any other capability beyond Yours which excels with the expertise of forty Vidyas, Six Shastras, Vedas, and incomparable Gyan and mental acumen that keeps the equilibrium and stability to the Universe which is surfeit with dark desires and passions!

Devi! By staying in the deep Waters of Oceans, You reach any and every spot of the Universe where there is a Rakshasa, a cruel serpent, an enemy, a thief, or a Davaanala (Huge Fire) to safety and well being. You are Vishweswari since You stand guard to us; You are Vishwatma since You are the Soul of the Vishwam or the Vishwaadhara, being saluted by Brahma, Vishnu and Maheswara with reverence and admiration. Devi! Just as You have got rid of the World from the Rakshasas now, do sustain Your kindness in removing our enemies, natural calamities, diseases, disasters, dread and disorders of any description!)
[Essence of Markandeya Purana]

Shri Durga Sapta Shloki

Om Jnaaninaamapi chetaamsi Devi Bhagavati hi sa,
Baladaakrushya mohaaya Maha Maya prayacchati/
(Bhagavati Maha Maya! You pull the minds of even 'Gyaanis' with force towards obsession!)

Om Durgey smritaa harasi bheeti masesha jantoh,
Swasthaih smritaa mati mateeva shubhaam dadaasi/
(Devi Durga! A mere thought of Yours demolishes fright among 'Praanis' or Beings, while You provide auspiciousness in response to the meditation by sensible humans)

Daaridra duhkha bhaya haarini ka twadanya,
Sarvopakaara karanaaya sadaardra Chitta/
(Who else is there but You that is readily prepared with extreme benevolence to ward off our sorrows, fears and adversities?)

Om Sarva Mangala Maangalyey Shivey sarvaartha saadhakey,
Sharanyey Thriambikey Devi! Narayani Namostuthey/
(Devi! Narayani! You are the embodiment and Provider of Auspiciousness to one and all; You are Shiva Swarupa or the Form of Propitiousness fulfilling all our wishes; You are Traimbika or the composite personification of Lakshmi, Saraswati and Parvati;
We seek shelter from You, as we bend down and greet!

Om Sharanaagata deenaarta paritraana parayaney,
Sarvasyaarti harey Devi! Narayani Namostutey/
(Our greetings to You Narayani! Devi! We seek refuge and safety from You as we are helpless and harassed).

Om Sarva Swarupey Sarvesey Sarva Shakti samanvitey,
Bhayebhyastraahino Devi! Durga Devi Namostutey/
(Devi! You are the all-comprehensive Form, the Supreme Sovereign,and the all-Powerful; kindly shield us from diverse types of fears and apprehensions; our earnest salutations to You, Durga Devi!)

Om rogaanaseshaa napahamsi Tushtaa,

Rushtaa tu kaamaan sakasaa nabhishtaan/
(As You assume compassion, all our diseases disappear; but if indignant, all our wishes get to nought)

Twam ashritaanaam na vipannaraanaam,
Twam ashritaa hyashrayataam prayaanti /
(Those who have already taken asylum from You would never face difficulties any way; on the other hand, such persons saved by You could as well provide protection to others too in their turn!)

Om Sarva baadhaa prashamanam Thrailokya syaakhileswari,
Evameva twayaa kaarya masadvairi vinaashanam/
(Sarveswari! Do continue to alleviate the tribulations of one and all among the Three Lokas and destroy the enemy elements everywhere).

Ya yetatsaramam guhyam Sarva Rakshaa vishaaradam,
Devya sambhaashitam Stotram sadaa Saamraajya daayakam/
(This Sapta Shloki is at once striking yet classified but bestowing protection; this is a Sacred Hymn related to the Supreme Mother yielding immense benefits including 'Samraajya' or Empires!

Shrunuyaadwaa pathedyaapi paathayeydwaapi yatnatah,
Parivaara yutho Bhuutwaa Trailokya Vijayeebhavet!
(Hearing, reading or narrating the Sapta Shloki with sincere efforts along with family and friends would secure accomplishments in all the Three Lokas!)
[Essence of Markandeya Purana]

Shri Lakshmi Stotra

Namasye Sarvalokaanaam jananeemabdhi sambhavaam,
Shriyamunnidra Padmaaksheem Vishnu vakhasthala sthitaam/
Twam Siddhistwam Swaaha Sudhaa twam Lokapaalini,
Sandhya raatrih prabhaa bhutirmedhaa shraddhaa Saraswati/
Yagna Vidya Maha Vidya Guhaa Vidya cha shobhaney,
Atma Vidyaa cha Devi twam vimukti phaladayini/
Aanveekshaki Trayee Vaartaa dandanitis twameva cha,
Sowmya sowmyam Jagadrupam tawaitatddevi puritam/
Ka tatwanya twaamrutey Devi Sarva Yagna mayam vapuhu,
Adyhaastey Deva Devasya Yogichintyam gadaabhrutah/
Twaya Devi parithayktam Sakalam Bhuvanatrayam,
Vinishtapraayamabhavat twayedaaneem samedhitam/
Daaraah purtaasthathagaaram suhruddhaanya dhanaadhikam,
Bhavateytanmahaabhaagey nithyam twadveekshanaannrunaam/
Shareerarogya maiswaryamaripaksha khsayah sukham,
Devi twadrushti drushtaanaam purushaanaam na durlabham/
Tweamambaa sarvabhutaanaam Devadevo Haih pitaa,

Twayatad Vishnuunaachaamba Jagad vyaaptam charaacharam/
Maanam kosham tathaa kosdhtam maa gruham maa paricchhadam,
Maa shariram kalatram cha thyajethaah Sarva paavani/
Maa putraan maasahrudvargaan maa pashua maa vibhushanam,
Thyajethaa mama Devasya Vishnor vakhasthaalaaley/
Satyana samashauchaabhyaam tatha sheelaadibhirgunaih,
Kulaaisvaryescha yujjantey purushaa nirgunaa api/
sashlyaghyah sa guni dhanyah sa kuleenah sa buddhimaan,
sa surah sa cha vikraanto yasatvayaa Devi veekshitah/
Sadyo vaigunyamaayaanti sheelaadyaah sakalaa gunahah,
Paraanmikhee Jagaddhaatri yasya twam Vishnuvallabhey/
Na tey varnaayutam shattaa gunaan jimhaapi vedhasah,
praseeda Devi Padmaakshi maasmaamssatyaakshih kadaachana/

(My reverential salutations to you the Mother of Universe! Maha Lakshmi! You were materialised fom the Ocean, with magnificent eyes that are resplendent and are like opened up Lotus flowers occupying the chest of Vishnu; You are the hall-mark of Purity and the personification of propitiousness. You are the Siddhi, Swaha, Swadha, Sudha, Sandhya, Ratri, Prabha, Bhuti, Medha, Shraddhaa and Sarasvati.You are the Yagna Vidya, Maha Vidya, Guhya Vidya, and the Provider of Atma Vidya. You are the 'Anveekshani' or the Darshana Shastra, Trayi or the Form of Three Vedas viz. Ruk-Yajur and Sama; the 'Vaarta'or the three most significant professions of human beings viz. Krishi / Agriculture, Goraksha or the security of Cows,Vanijya or business and Danda Niti or the Art of Defence and Attack. You are the Form of 'Saumyata' or of poise and composure; since You are ever-present; You are also the most charming and esteemed. Are you not the singular woman sporting a mace called Kaumudi to defend the virtuous and punish the Evil! You are the Yagnamayi whom Yogis and Maharshis pray to and cogitate about. It is by your grace and magnanimity that the whole World got revived after its erstwhile destruction and is looking full and on-going. With your kindness that all the human beings and their families are fine and the womanfolk, children, households, and existence in general is contented and smooth enough with 'Dhana-Dhaanyas'. Once your merciful looks are available, persons are healthy, wealthy, contented without enemies and hindrances.You are indeed the mother of all and vishnu is the father, controlling and preserving the 'charaachara Jagat' comprising the moveable and immoveable Benigs. You are our self-esteem, our Treasure-Hold, Anna Bhaandaar or Food-reservoir, the entire house-hold, our well being and families; do keep us safe and satisfied Devi! Those whom you leave away, their truthfulness, stability, virtuosity are all deserted instantly. Your benevolence would turn a miserable being surfeit with riches, a vicious entity into an ideal being worthy of reputation, courage, and perfection. A remote glance of yours would bring about a mind-blowing transformation of a human being. Even Brahma woud fail in esimating your qualities and how else marginal beings could possibly do! Mother, my earnest prayer to you is to bless me and never ever leave me enven by mistake!).
Evam stutaadadow Shreescha Varamindraaya chepsitam,
Susthiratvam cha Rajasya sagraamavijayadikam/
Swastotra paatha shravana karthruunaam Bhukti Muktidam,

Shri Stotram satatam tasmaat patthecha shunuyaanarah/

(As Indra praised Devi Maha Lakshmi with her 'Amsha' as Rajyalakshmi, his Kingdom was safe and his enemies were routed in the battle between Devas and Danavas. Those who read and hear this Maha Stotra of Lakshmi would secure prosperity and happiness and as such Mahatma Pushkaraa advised Parashu Rama and to the entire humanity to make it a ritual of reading Lashmi Stotra as often as possible and definitely on Fridays. [Essence of Agni Purana]

Lakshmi Narayana Stuti

Nithaivaishaa Jaganmataa Vishnoh Shriranapaayani,
Yathaa Sarvagato Vishnusthathai -veyam Dwijottama/
Artho Vishnuriyam Vaani neetireshaa nayo Hari,
Bodho Vishnuriym Buddhirdharmosou Satkriyaa twiyam/
Srashtaa Vishnuriyam Srushtih Shrir Bhumirbhudharo Harih,
Santosho Bhagavaam Lakshmistushti Maitreya Shaswati/
Icchaa Shrir Bhagavan kaamo Yagnesou Dakshinaa twiyam,
Aarjaarhutirasou Devi Purudaasho Janaaradanah/
Patneeshaalaa Muney Lakshmih Praagvamsho Madhusudanah,
Chitir Lakshmir Hariryupa Idhmaa Shrirbhagavaankushah/
Saama Swarupi Bhagananudgeetih Kamalaalaya,
Swahaarlakshmir Jagannatho Vaasudevo Hutaashanah/
Shankaro BhagavaancchorirGauree Lakshmirdwijottama,
Maitreya Keshavah Suryastatprabhaa Kamalaalaya/
Vishnuh Pitruganah Padmaa Swadhaa Shaswata Pushtidaa,
Dyouh Shreeh Sarvaatmako Vishuravakaashoti vistara/
Shashaankah Shridharah Kaantih Shristathaivaana paayani,
Dhrutir Lakshmeerjagaccheshtaa Vaayuh Sarvatrago Harih/
Jaladhidwija Govindastadwelaa Shrirmaha Muney,
Lakshmi Swarupamindraani Devendro Madhusudanah/
Yamaschakradharah Saakshaat Dhumrernaa Kamalaalayaa,
Ruddhih Shtih Shridharo Devah Swayameva Dhaneshwarah/
Gauri Lakshmeermahaa bhaagaa Keshavo Varunah Swayam,
Shrirdevasenaa Viprendraha Devasenaapatir Harih/
Avashtambho Gadaa paanih Shaktir Lakshmirdwijottama,
Kaashthaa Lakshmir nimeshaasou kalaa twiyam/
Jyotsnaa Lakshmih pradiposow sarvah Sarveswaro Harih,
Lataabhutaa Jagan maataa Shri Vishnurdruma sanjnitah/
Vibhavari Shrirdivaso Devaschakra gadaa dharah,
Varaprado Varo Vishnurvadhuh Padmavanaalkayaa/
Nadaswarupi Bhagavaan-chhirnadi rupa samstitaa,
Dwajascha Pundareekaakshah Pataakaa Kamalaalaya/
Trishnaa Lakshmir Jagannaadho lobho Narayanah parah,
Rati Raagascha Maitreya Lakshmi Govinda yevacha/
Kim chaati bahurnoktena Sankshepyaadou muchyatey/

Deva tirya Manushyaadou Putraanaa Bhagavaan Harih,
Streemaani Shricha vigneya nanayorvidyatey param)

(Hey Dwijottama! Devi Lakshmi who never leaves Vishnu is as permanent as Vishnu and is Sarva Vyapi as Vishnu. Lakshmi is the meaning and definition of Vishnu, his voice, his descipline, his morality, his teachings, his mental status, his dharma or virtuosity, and his deeds.Vishnu is the Srashta or the Creator and Lakshmi is the Creation par excellence. Srihari is the 'Bhudhara' and Lakshmi is Bhumi. Bhagavan is Santosha or the Essence of Happiness and Lakshmi is the incarnation of Tushti or Contentment. Bhagavan is 'Kaama' or desire and Lakshmi is the goal of desire. He is Yagna and she is Dakshina. He is the Purodasha and she is Ajyaahuti or the offering of Ghee. Madhava is Yajamana Griha or the House of the Master and Lakshmi is the Patni shaala or the Private Residence of the wife. He is 'Yupa' or the Sacrificial Post and she is 'chita' or the Sacrifice herself; He is the Kusha or the grass used for all Sacred Deeds and she is the 'Idhma' (piece of Sacrificial wood); He is Saama Veda Swarupa andshe is the Udgati or the Cantor/ Mantra; and Bhagavan is Hutaashana or the receiver of Homa while Lakshmi is Swaha or the offering. Bhagavan Vishnu is Shankara while Lakshmi is Gauri. Keshava is Surya while Lakshmi is Prabha; Vishnu is Pitruganaanda Lakshmi is Swadha; and He is Aakasha and She is Swargaloka! Hari and Lakshmi respectively are Chandrama and Kaanti; Vaya and Gati /Speed and Dhruti or Adhara /the hold; Samudra and Taranga or the wave; Indra and Indrani; Yama Dharma and Dhumorna; Kubera and Ruddhi; Kartikeya and Devasena; Gadadhara and Shakti; Nimesha-Kashtha; Muhurta-Kala; Deepaka and Jyoti; Vriksha and Lata; Dina-Ratri; Vara- Vadhu; Nada and Nadi; Dhwaja and Pataka; Lobha and Trishna; Rati and Raaga; in brief: he is the symbol of mansculinity and she is the emblem of femininity!).
[Essence of Vishnu Purana]

Lakshmi Stuti by Indra

During the course of Samudra Mathana, a highly satisfied Indra most humbly welcomed Devi Lakshmi as Rajya Lakshmi by commending her as follows:

Namasye Sarva lokaanaam Jananimabjasambhavaam,
vibhushanamShriyamunnidra padmaakshim Vishnu Vakshasthala -sthitaam/
Padmaalayaam Padmakaraam Padma patranibhekshanaam,
Vandey Padma -mukheem Devim Padmanaabha priyaamaham/
Twam siddhitwam Swadhaa Swaahaa twam Lokapaavani,
Sandhyaa raatrih Prabhaa Bhutirmedhaa shraddha Sarasvati/
Yajna Vidyaa Mahaa Vidya Guhya Vidyaa cha Shobhaney,
Atma Vidyaa cha Devi twam Vimukti phala daayini/
Aanveekshiki Trayivaartaa Danda neetistwameva cha,
Sowmyaasowmyair- jagadrupaistavaithaddevi puritam/
Kaa twanyaa twaamrutey Devi Sarva Yajnamayam vapuh,
Adhyaastey Deva Devasya Yogichintyam Gadaabhrutah/
Twayaa Devi Parityaktam Sakalam Bhuvana trayam,
Vinashta praayamabhavantwaye daaneem Samedhitam/
Daaraah Putraastathaagaara suhruddhaanya dhanaadikam,

Bhavatyetan mahaabhaago nityam twadeekshanaatrunaam/
Shareeraarogya maishwarya maripakshakshayah sukham,
Devi twadrushti drushtaanaam Purushaanaam na durlabham/
Twam Maataa sarvalokaanaam Deva Devo Harih Pitaa,
Twayyaidvishnunaa chaamba Jagadvyaaptam Charaacharam/
Maa na kosham tathaa goshtham naa gruham maa paricchadam,
Maa shariram kalatram cha thyajethaa Sarva paavani/
Mamaa putraanmaa suhrudvarga maa pashunmaa vibhushanam,
Twajethaa mama Devasya Vishnurvakshah sthalaalaey/
Statvena Satya shouchaabhyaam tathaa sheelaadi -bhirgunaih,
Tyajjantey tey Naraah Sadyah Santyakttaa ye twayamaley/
Twayaavilokitaah Sadyah Sheelaadvair -akhilairgunaih
kulaishwaryaischayujjyantey Purushaa Nirgumaa api/
Sa Slaaghyah sa gunee dhanyah sa kuleenah sa Buddhimaan,
Sa Shurah sa cha Vikranto yastwayaa Devi veekshitah/
Sadyo vaigunyamaayanti Sheelaaghah Sakalaa gunaah,
Paraangmukhi Jagaddhaatri yasya twam Vishnu vallabhey/
Na tey varnaantu shaktaa Gunaajihvaapi Vedhaah,
Praseeda Devi Padmaakshi Maasmaamstyaa-kshim kadaachana/

(My salutations to you Jagajjanani! You possess a magnetic face with charming eyes like of a lotus adorning the magnificent chest of Vishnu; you reside on a lotus, lotus alone is ornamented in your soft hands, lotus leaves are likened to your eyes, and lotus stem on your husband's navel thus fond of lotus again! You are Siddhi, Swadha, Swaaha, Sudha, Sandhya, Ratri / night, Prabha, Vibhuti, Medha, and Sarasvati. You are the Yajna Vidya ot the Science of Karma- Kaanda, Maha Vidya or Upasana, Guhya Vidya or Mahendra jaalor mesmerism, Atma Vidya or route to Mukti,Tarka Vidya or the Scientific Art of Logic, Vedatrayi or the Expert in Three Vedas, Varta of Business and Danda niti or the exponent of Politics!You are all over the Universe to many with tensions due to lack of opportunities and to a select few withall facilities. Is there a person who among all the Tri Lokas could afford to ignore youand make good in their lives!

It is only due to your kind vision that a person is blessed with all fulfillments including women, progeny, home, money, good food and happiness. It is only due to your revelation that any body is provided with physical health, prosperity, destruction of enemies, and contentment.You are the Loka Maata or the Mother and Bhagavan Vishnu is Loka Pita or the Father over whom the world is spread all over and dependent. May this Samsara be profuse with our properties, Pashu shaalaas, homes, articles of enjoyment, and over all well being. Please always never ever leave us from our families, well wishers, ornaments, joys and good health.All the human beings bereft of you lose our mental strength, body energy, truthfulness, cleanliness and all other laudable qualities of life. Those who secure your kindness instantly become Buddhimaan, Shaktimaan, Sura veeraas and Dhanavaans; the moment your absence is felt, life gets unworthy, eventless and purposeless. My Mother, never leave me and be ever with me!)

Devi Lakshmi who was the daughter of Bhrigu and Khyati disappeared from Swarga and surfaced again after Samudra Mathana. It is believed that as and when Vishnu took to human forms, so did Devi Lakshmi as Prithvi along with Parashu Rama, Devi Sita along with Shri Rama, Devi Rukmini along with Shri Krishna! It is further believed that Lakshmi departs or arrives depending on her will even from Gods, let alone human beings!

Yaschhetchhrunuyaajjanma Lakshmyaa yaschja pathennarah,
Shriyo na vicchutistasya Gruhey yaavatkulatramam/
Pathyateyyeshu chaiveyam Shristutirmuney,
Alakshmiih Kalahaadhaara nateyshthaastey kadaachana/

(Hey Muney! Those homes in which Lakshmi Stotras are not recited daily become the victims of arguments, quarrels, and poverty; contrarily, Lakshmi Stotraas are heard, read out and recited silently become the abodes of opulence, delight and propitiousness.)
[Essence of Vishnu Purana]

Durga Stuti

'Jayasva Devi Gayatri Maha Maaye Maha Prabho,
Maha Devi Mahabhaage Maha Satve-Divyagandhanu liptanga
Divyastragdhama bhushithey,
Vedamatar namastubhyam Tryaksharasthey Maheswari,
Trilokasthey Tri-tatvasthey Trivahnisthey Tri Sulini-
Trinetrey Bhouma Vaktre cha Bhimanetre Bhayanake-
Kamala asanaje Devi Sarasvati Namostutey,
Namah Pankaja patrakshi Mahamayamrutastravey-
Sarvagey Sarva Bhuteshu Swaahakaarey Swadembikey,
Sampurnam Purnachandraabhey Bhasvaraangey Bhavodbhavey-
Maha Vidye Maha Vaidye Maha Daityavinasini,
Mahabuddhiryudbhave Devi Veetashoke kiratini-
Tvam nitistvam Mahabhaage Twam Gostvam Goustva- maksharam,
Tvam Dhirastwam Sristatvam omkarastatve chapi Paristhitha'

.(Hey Maha Maya, Mahaprabha, Mahabhaga, Mahotsava, Maha Devi Gayatri-My Greetings- your body parts smeared with Sandalwood paste and decorated with Divinely 'Mala', hey Veda Mata or Mother of Vedas and Maheswari, My Greetings! Hey Trilokastha, Tritatvastha, Tri vahnistha, Tri Sulini, Trinetra, Bhima Vaktra, Bhima netra, Bhayanaka, Kamalasan's daughter Sarasvati, My Greetings! Hey Maha Maya with Lotus like eyes, Omnipresent, Sarva Bhuteswari, Svahakara and Svadhakara Rupini Ambika; With Full Moon like Face and Illuminated Body, an embodiment of Knowledge and Medicine, Great Annihilator of Demons, Fund of Maha Buddhi, Sorrowless, Devi Kiratini, Mahabhaga, You are the personification of Morality, Sarasvathi, You are the origin of Sound and Undiminishing wisdom, you are the Courage, Omkarasthita and The Provider of Boons, I greet you).
[Essence of Varaha Purana]

Devi Vaishnavi Stuti :

Namo Devi Mahabhagey Gambheerey Bhima Darshiney,
Jayasthey Stithi Siddhantey Trinetrey Vishvatomukhi /
Vidyavidye Jaye yajey Mahishasuramardini,
Sarvagey Sarvadeveshi Vishwarupini Vaishnavi /
Veethashokey Dhruvey Devi Padma Paptra Shubheykshaney,
Suddhasatva vrathasthey cha Chanda Rupey Vibhavari /
Ruddhi Siddhipradey Devi Vidyey Vidyomrutey Shivaey,
Shankari Vaishnavi Brahmi Sarva Deva Namaskrutey /
Ghanthaahastey Trishulaastrey Maha mahisha madrdini,
Ugra Rupey Virupakshi Mahamayemritusravey /
Sarvasatva hithey Dhruvey, Vidyaapurana shilpanaam Janani Bhutadharini /
Sarva Deva Rahasyanaam Sarva Sattvavathaam Shubhey,
Tvameva Sharanam Prapadyanthey e Devi Parameswari /
Na theshaam Jaayathey kinchithasumbha rana sankatey,
Yashva Vyaghra bhayey ghorey chorarajabhaey tatha /
Stvamennam sada Devi Pathishyati Yataatmavaan,
Nigadasthopi yo Devi twam Smarishyati Manavah/
Sopi Bandhairvimuktasthu Sumukham vasatey sukhi/

(Hey Mahabhagyashalini, Gambheera, Bhayankara Darshini, Vijayashalini, Sthitha Swarupa, Three Eyed Devi, Universe Faced One, Our sincere Greetings to you; Hey Vidya and Avidya Rupi, Jaya, Fit for performing Yajnas, Mahishasura Mardini, Omni Present, Swamini for all Devas, Vishwarupini, Devi Vaishnavi: our Greetings; You are devoid of sorrows, Everlasting, Beautiful and Lotus Eyed, You are embodiment of Pure Satva Gunas and at the same time ferocious, brutal and night like darkness; You are the benevolent Devi bent on enhancing Virtuous mind-sets; You are Vidya, Avidya and Amrit in the same wavelength; You are Shankar, Vishnu, Brahma and Shakti in one go; You carry a Ghanta (Bell), Trishul and many other Items signifying several aspects simultaneously; You are the force to destroy Maha Mahishi, Ugraswarupa, Virupakshi and Maha Maya; Sarva Satvamaya, Dhruvasva Rupini, Mother of Puranas, Vidyas and various Skills; Ambika, Virupakshi, Shantai Swarupa, Dosharahita or Sinless, Akshaya, Avyaya,; I am in Your 'Sharan' or safe custody. Those who read this Stuti with a clean thought and mind shall never be troubled by ferocious animals, thieves, or those in authority and nothing untoward would ever occur to them! Even shackled by iron chains, those who read this Vaishnavi Stuti would instantly be free and fearless!
[Essence of Varaha Purana]

Chamundi Stuti

Jayaswa Devi Chamundey Jaya Bhuthapaharini,
Jaya Sarvagathey Devi Kaalarathri Namosthuthey /
Vishwamurthi Shubhey Shuddhey Virupakshi Trilochaney,
Bheema Rupey Shivey Vidyey Mahamaye Mahodaye /
Manojavey Jaye Jrumbhey Bheemakshi Kshubithakshaye,

Mahamaari Vichitraangey Geyanrithyapriye Shubhey /
Vikaraley Mahakaali Kaalikey Paapahaarini,
Paashahasthey Dandahasthey Bheemarupey Bhayanakey /

Chamundey Jwalamaanaasye Teekshnadamshtrey Mahabaley,
Shiva yaanasthithey Devi Prethaasanagathey Shivey /
Bheemakshi Bheeshaney De2vi Sarvabhuta bhayankari,
Karaaley Vikaraaley cha Mahaakaaley Karaalini /
Kaali Karaali Vikrantha Kaalaraathri Namosthuthey ,
Vikaraala Mukhi Devi Jwalaamukhi Namosthuthey /
Sarvasatwa hithey Devi Sarva Devi Namosthuthey,

Iti Sthuta tadah Devi Rudreyna Parameshtina /
Thuthosha Parama Devi Vakyam chedamuvaavacha ha,
Varam Vrushneeva Devesha yatha they Manasi Vakthrathey/
Stothraanena ye Devi twam sthuvanthi Varaananey,
Theyshaam twam Varadaa Devi Bhava Sarvagati Sati/

Yashchemam Triprakaaram thu Devi Bhaktya samanvitha,
sa Putra Poutra Pashuman Samruddhimupagacchati /
Yashchemam Srunuyad Bhaktya Trishaktyastu Samudbhavam,
Sarva paapa vinirmuktaha padam Gacchhatyanamayam /

(Victory be with you, Chamunda Devi, Bhutaapaharini, All Pervading Devi, Kaalarathri, Vishwa murthi Swarupa, Embodiment of Propitiousness, Essence of Purity, Virupakshi, Three Eyed, Personification of Terror, Arch-type of Auspiciousness, Source of Knowledge, The Great Illusion; You are as fast as mind, Victorious by nature, berserk by behavior, Strange by demeanour, Lover of Music and Dance, Vikaral, Maha Kali, Sin expunger, Kalika, Sporter of 'Pasha'/ rope and club by hands, Originator of ferocity and panic; You are highly illuminated by face, Maha Balavati, seated on dead bodies, Prethas and images of Pisachas, horror-eyed, Bhayankar, Vikaral Kaala Swarupa, Archtype of gallantry and ferociousness, Blazing Faced One, My Greetings, You are the Universal Benefactor! Rudra commended Chamundi Devi with the above Stuti or eulogy; He said that whoever reads or hears it would be blessed by Him and Devi as well.)
[Essence of Varaha Purana]

Lalitodbhava Stotra by Devas

Jaya Devi Jaganmaatarjaya Devi Paraatparey, Jaya Kalyaana nilaye Jaya Kaamakalaatmikey/ Jayakaari cha Vaamaakshi Sundari, Jayaakhila Suraa- raadhey Jaya Kaameshi maanadey/ Jaya Brahmamaye Devi Brahmaatmaka rasaatmikey, Jaya Naaraayana parey Nanditaaseshavishtapey/

Jaya Shrikanthadayitey Jaja Shri Lalitambikey, Jaya Shri Vijayey Devi Vijayashri samrudbhidey/ Jaatasya Jaatamaanasya Ishtaapurtsya hetavey, Namastasai Trijagataam Paalayitrai Poaratparey/

Kalaamuhurta kaashtha -aharmaasaastu sharadaatmaney, Namah Sahasra seershaayaai Sahasra mukha lochaney/ Namah Sahasrastaabja paada pankaja shobhitey, Anoranutarey Devi Mahatopi Maheeyasi/ Paraatparatarey Maatastejustejiyasaamapi, Atalam tu bhavedpaadou vitalam jaanuni tava/Rasaatalam Katideshah Kukshistey Dharanih bhavet, Hridayam tu Bhuvar lokah swastey Mukhamudahyutam/ Dryshachandraarkadahanaa Dishastey Baahavombikey, Marusta Tavocchwaasaa Vaachastey Shhrutayokhilaah/

Kreedaatey Lokarachanaa Sakhaa tey chinmayah Shivah, Aahaarastey Sadaanando Vastey hridaye sataam/ Drushyaadrushya Swarupaani Bhuvanaanitey, Shiroruhaa ghanaasteytu Taarakaah Kusumaanitey/ Dharmaadyaa Baahavastey syuradharmaadyayudaanitey, Yamaascha Niyamaaschiva Karapaada ruhaastathaa/ Stanou Swaahaaswadhaakarou Lokojjevana kaarakou, Praanaayaamastu teynaasaa rasanaa tey Saraswati/Pratyaahaarastwadindraani dhaanam tey dheestu Sattamaa, Manastey dhaaranaashaktirhridayam tey samaadhikah/ Maheemruhaasteymgaruhaah prbhatamvasanam tawa, Bhutam Bhavyam Bhavishyascha nityam cha tava vigraha/

Yagna Rupaa Jagaddatri Vishwa rupaacha Paavani, Aadou ya tu Dayaabhuta Sasarja Nihkhilaah Prajaa/ Hridayasdthaapi Lokaanaamadrushya Mohaanaat –mikaa/ Naama rupavibhaanga cha yaa karoti swaleelayaa, Taanyaadhishthaaya tishthanti teshweasaktaartha kaamadaa, Namastasyai Mahaa Devyai Sarvashatyai Namo namah/ Yadaajnayaa Pravartantey Vahni Suryendumaarutaah, Prithivyaadini Bhutaani Tasyai Devyai namonamah/ Yaa sasarjaadidhaataaram Sargaadaavaadibhuridam, Dadhaara Swayamevaikaa tasyai Devyai Namo namah/ Yathaa ghrutaatu dharini yayaakaasha mameyaya, yasyaamudeti Savitaa tasyai Devayai namo namah/ Yatrodeti Jagarkrustram yatra tishthati nirbharam, Yatrantameti kaaletu Tasyai Devyai namonamah/ Namonamastey Rajasye Bhavaayai namonamah Satvika samsthitaayai, Namo namastey tamasey Haraayai namo namo Nirguanatah Shivaayai/

Namo namastey Jagadeka maatrey namo namastey Jagadeka pitrey namonamastekhila Rupatantrey namonamastykhila yantra rupey/ Namo namo Loka Guru pradhaaney Namo Namasteykhila Vaak vibhutyai, Namostu Lakshmyai Jagadeka tushtayai Namomamah Shaabhavi Sarva Shaktyai/ Anadimadhyanta Paancha bhouktikam hyavaangmanogamya matarkavaibhavam, Arupamadwandwamadrushta gocharam Prabhaavamagryam kathamamba varnaye/ Praseeda Vishveshwari Visdhwa vanditey Praseeda Vidyeshwari Vedarupini, Praseeda Mayaamayi Mantra vigrahey Praseeda Sarveshwari Sarva rupini/ Iti stutwaa Mahaadeveem Devaah Sarvey Savasavaah, Bhuyo bhuyo Namaskrutya sharanam Jagmuranjasaa/

(Victory to you Jaganmata Devi! May you be magnificent as you are the best of the Highest and the Paraapara! Victory to you as you are the Embodiment of Auspiciousness and Propitiousness. Victory to you Kamakala -atmika, Vaamaakshi, Kamaakshi, Sundari! You are worshipped by all the Devas! Kameswari! Manada! Brahma mayi, Narayana paraa, Moksha Nilaya, Haryaasakta,Samastha Bhuvanaananda kara! Visha Kantha Shiva Priya! Shri Lata, Dhana Shobha Lata, Ambika, Shri Vijaya, Samruddhi prada, Victory to you! Indeed you are the cause of those already born or about to be born; you are the cause

of Yagnas, and the virtuous deeds being performed like digging water ways and so on. Victory to you, Triloka Palaka, Ananta mukha netra, Savibhaga Kaala Swarupi! The Kaala Pramaana or Time Units of Kashtha- Kala- Kshana-Muhurta- Dina-Maasa-Rithu-Vatsaras are your creation; Our salutaions to You Devi!

You are the Anata Hastaabja and Ananta Paadaabja! You are the Infinitesimal compared to an atom as also the largest of the Largest! Sarva Vyapi Devi! Atala are your feet, Vitala are your knees, Rasatala is your waist, Bhumi is your Kukshi (Belly), Bhuvarloka is your heart, Swarloka is your face, your looks are Trilochanas of Agni-Surya-Chandras; the Directions are your hands; your breathing is Vayu; your voice is all the Vedas; your play is Creation of Lokas; your companion is Maha deva; your food is happiness; your place of residence is the heart of the Virtuous Beings; Lokaas are the Seen and Unseen Forms of yourself; your hairs are the clouds; Stars are the flowers decorating your hairs; Dharmas are your hands; Adharmas are your weapons; 'Yama Niyamaas' representing Indrya-Nigraha or Physical Control and Upavaasa Vrataas are your nails; Swaha and Swadha are your child-feeding breasts; Pranayama is your nose; Saraswati is your tongue; actions and reactions are your limbs; Dhyaana is your intellect; Dharana is your mind; Samadhi Sthiti or the Climax of Yoga is your heart; trees and creepers are your body hairs; Prabhata or Early Morning is your vastra; Bhuta-Vartamaana-Bhavishyaas are your varied Forms!

Devi! You are Yagna Swarupa, Vishva Swarupa, Paavani, Ever Merciful Creator of the 'Charaachara Jagat'; Being present in every body's hearts you spread Maya all around; prviding nomenclatures of various materials, you bestow Artha-Kaamaas or Prosperity and Fulfillment; Maha Devi! Our sincere salutations to you!

It is with your consent that Pancha Bhutas or Five Elements of Earth-Water-Air-Fire and Sky are regulated; You materialised Adi Deva and take up the tasks of Srishthi-Sthiti-Laya under your instructions; Dharani or Earth which was facilitated by you to bear the burden of of all the Beings; it is you who helped the Sky to hold Surya and other planets! Devi! At the time of Srishti you assume Rajo Swarupa, during the preservation Timer of the Samsara you display Satwa Guna and at the time of Laya you exhibit Taama Guna; You are indeed the father and mother of Samsara; You are Tantra Swarupa; Yantra Swarupini; the Epitome of Aaishwarya, Ananda and Shakti; Adi-Madhya-Anta Rahita; You are Vishveswari, Vidyeshwari, Mantreshwari, Sarveshwari; be kind to us and do provide us your shelter! Jagajjanani!)
[Essence of Brahmanda Purana]

Kamakshi Stuti by Brahma

Brahma hailed Kamakshi as follows: *Jaya Devi Jaganmaatarjaya Tripurasundari, Jaya Shrinaatha Sahajey Jaya Shri Sarva Mangaley/ Jaya Shri Karunaa raashey Jaya Shringaara naayikey, Jaya jayedhika Siddheshi Jaya Yogendra vanditey/ Jayajaya Jagadamba Nitya rupey Jaya Jaya Sannuta lokasoukhya dhaatri, Jaja Jaya Himashaila kirtaneey Jaya Jaya Shankara Kaama Vaamanetri/ Jagajjanamastithi dhwamsamapi dhana anugrahaanmuhuh, yaa karoti swasankalpaattasyyai Devyai namonamah/*

Varnaashramaanaam saankarya kaarinah Paapino janaan, Nihantyaa-dyaati teekshanaastraitasyai Devyai/ Naagamaischa na Vedaischa na Shaastrairnayogibhih, Vedyaacha Swasamvedyaa Tasyai Devyai namonamah/ Rashasyaamnaaya Vedaantai -statwa vidbhir Muneeshwaraih, Param Brahmeti yaa khyaataa tasyai/ Hridayasthaapi Sarveshaam yaa na kenaapi drushyatey, Sukshma Vignaana Rupaayai/ Brahmaa Vishnuscha Rudrascha Ishwarascha Sadaa Shivah, Yaddadhyaanaikaparaa nityam tasyai/ Yacharana bhaktaa Indraadyaa Yadaagjnaameva bibhrati, Saamraajya sampadeeshaayai tasyai/ Vedaa nishvasitam yasyaa veekshitam Bhuta panchakam, Smitam Charaacharam Vishwam tasyai/ Sahasra sirshaa Bhogindro Dharitreem tu yadaagnaya, Dhattey Sarvajanaadhaaram tasyai/ Jwaladyagnistapatyarko Vaato vaati yadaajnayaa, Jnaana Shakti Swarupaayai tasyai/ Panca Vimshati Tatwaani Maayaa Kanchuka Panchakam, Yanmayam Munayah praahurtasyai/ Shiva Shakti Swarupaas chaiva Shuddha bodhah Sadaa Shivah, Yadyunmeshavibhedaah syustasyai/ Gururmantro Devataacha tathaapraanaascha panchadhaa, ya viraajati chidrupaa tasyai/ Sarvaatmanaamantaraatmaa Paramaananda rupiney, Shri Vidyeyti smrutaavaa tu tasyai/ Darshanaanicha sarvaani yadangaani vidurbudhaah, Tatthaanniyama yupaayai tasyai Devyai namonamah/ Ya bhati Sarva lokeshu manimantraishadhaatmanaa, Tatwopadesha rupaayai tasyai/ Deshakaala padaarthaatmaa yayadvastu yathaa tathaa, Tat rupena yaa bhaati tasyai/ Hey Pratibhataakaaraa Kalyaana guna shaalini vishvottheerneti chaakhaataa tasyai/ Iti stutwaa Mahaa Devim Dhaata Lokapitaamahh, Bhuyobhuyo Namaskrutya sahasaa sharanam gatah/

(Jaganmaata! Tripurasundari! Sister of Lakshmi Pati! Sarva Mangala Rupini! You are an Embodiment of Mercy, Shrigara Nayaki, Siddheswari, saluted by Top Yogis, Jagadamba, Unfailing donor of boons to Devotees; Praised by Himashaila; Always visioning Shankara with desire from your left Eye, apparently as she was Ardha Naareeswari. My salutations to you, as you bless the deeds of Srishti-Sthiti-Layas; you use weapons to smash those who are responsible for violating Varnaashrama vidhis. Devi Kamakshi! You are Swatma Rupini or of Form that is self- generated and neither Agamas, Vedas, Shastras, Tatwa Vettaas, nor Maha Munis.

My greetings to you Devi, whom Brahma-Vishnu-Rudra-Ishwara-Sadashivas meditate and Indra and Devas prostrate. Vedas are your 'nishvaasaas' or exhalings; Pancha Bhutas are your looks; the Charaachara Jagat is your smile; It is with your instruction that Adi Sesha holds the weight of Earth, Agni produces flames, Sun gives out heat and radiance; Vayu is at work to to blow winds; all the Tatwas numbering twenty five are all of Devi Swarupa; Shiva-Shakti-Ishwara-Sadashiva are all 'Unmesha Bhedas' or eye strokes; You are Guru, Mantra, Devata and 'Pancha Praanaas', Sarvaatma, Antaratma, Paramaananda, and Shri Vidya! Sarva Darshana Shastras constitute your body parts as opined by Panditas.You are Aayaa -niyama Swarupini; Desa-Kaala-Padartha-Vastu Rupini; Hema mayaakaara or of Golden Form! Kalyana Guna or of Qualities of Propitiousness! You are indeed beyond the Universe!)
[Essence of Brahmanda Purana]

OTHER STUTI- PUJA VIDHAANAS

Sandhya Vandana Vidhana

(Version I)

Sandhya vandana is to commence with 'Achamana'(Taking water into the right palm and sipping it thrice) as an opening action of Sandhya saying *Om Kesavaya svaha, Om Narayanaya Swaha and Om Madhavaya Svaha* while washing the hands; continue to recite *Om Govindaya namah / om Vishney namah;* touch the lips with right thumb from right to left saying *Om Madhusunanayh /Om Trivikramaya namah;* after wiping the lips, say *Om Vamanaya namah / Om Sridharaya namah;* sprinkle water on the left hand to say *Om Hrishikesa namah;* then say *Om Padmanabhya namaha* and sprinkle water on legs; *Om Damodaraya namaha* sprinkle water on head; *Om Sankarshayana namah* touch mouth with the three fingers of the right hand; *Om Vasudevaya namah / Om Pradyumnayana namah* touch nostrils with right forefinger; *Om Aniruddhaya namah/ Om Purushottamaya* touch eyes with right thumb and ring finger; touch both the ears saying *Om Adhokshaya Namah / Om Narasimhaya namah;* Touch navel, right thumb and little finger and say *Om Achyutaya namah* ; say *Om Janardanaya namaha* while touching breast with palm; then *Om Upendrayana Namah* touch the head ; and finally *Om Haraye Namaha* / *Om Sri Krishnayana Namah* touching the two arm roots. Then perform Achamana by sipping pea size drop of water from the hollow of right hand palm, with the fingers tight and drawing the thumb and little finger together, silently recite Pranava Mantra and Pranayama comprising the processes of Puraka, Kumbhaka and Rechaka three times minimum and reciting Om Bhu, Om Bhuvah, Om Svah, Om Mahah, Om Janah, Om Tapah, Om Satyam, followed by Gayari Mantra : Tat Savithuh Varenya Bhargo Devasya Dheemahi Dhiyoyona Prachodayat Om Apojyoti Rasomritam Brahma Bhur Bhuvavatsuvarom. This would be followed by Aghamasana Marjana Mantra: *Om Apohishtha mayo bhuvah tana Urje tadhatana Maheranaya Chakshase/ yovassivatamo rasah tasya bhajahathehanaha usiteerivamatarah/ tasma aranga mamavaha/ Yassyakshayaya jinvadha Apojana yadhachanahah.*

[Paramatma! As you are kind to accept our prayers, do favour us with the means of our existence like Food and so on; do bless us with your endless kindness our sincere desire to have Your divine appearance which is blissful eternally]. Marjana Mantra is to be used along with Pranava, Vyahritis viz. Om Bhu, Om Svah etc. and Gayatri Mantra. Then follows Achamana Mantras preceding morning, mid-day and evening Gayatri Mantras viz. Suryascha mamanuscha manu patayascha manu krutebhyaha papebhyo rakshantam etc; Apah punantu prithiveem tha punatumam punantu BrahmanasrutirBrahma punatunam etc; Agnischa ma manuscha manupatayascha manu kritebhyah papebhyo rakshantam etc.respectively preceding morning, mid-day and evening Gayatri Mantra. Later on, Punah Marjana Mantra viz. Hiranya varnassuchaha pavakaya sujataha etc. Papa vimochana Mantra follows. The next step is Arghya pradana Mantras relevant to morning :Udyantamantam aditya mabhidhyanan etc. while performing 'Pradakshina'; noon time: Hagumsasuchishadva surantariksha etc. and evening: sama sankalpa as morning west faced. The Common Pradakshina Mantra for morning, noon and evening is: Udyantamastam Adityamabhidhyayan kurvan etc. Thereafter Achanamam and

Sandhyanga Tarpanam is as follows:- Morning: Sandhyam Tarpayami, Gayatreem Tarpayami, Brahmeem Tarpayami and Nimrujeem Tarpayami; Mid day: Sandhyam Tarpayami, Savitreem Tarpayami, Roudreem Tarpayami and Nimrujeem Tarpayami; Evening: Sandhyam Tarpayami, Sarasvateem Tarpayami, Vaishnaveem Tarpayami. Then the Key invocation or 'Avahana' to Gayatri Devi and other manifestations of the Super Energy is as per the following Mantra: *Omithyekaksharam Brahma Agnirdevataa Brahmaityarsham Gayatram Chhandam Paramatmam saarupam Sayujyam viniyogam Aayatu varada Devi Aksharam Brahma Sammitham Gayatreem Chhandasammatedam Brahamajushasvame adahnat kurutey papam thadahnat pratimuchyatey yadratrya kuruthye papam tadratyat pratimuchyatey Sarvavarnye Maha Devi Sandhya Vidye Sarasvati Ojosi Sahosi balamasi bhraajosi Devaanam dhaamanamasi Visvayurssarvamasi Sarvaayurabhi bhurom Gayatrimavahayami Savitrimavahayami Sarasvatimavahayami Chhandarshinamavahayami Sriyamavahayami Gayatrya Gayatichando Visvamitr Rishi Savita Devatagnirmukham Rudrassikha Pridhiviyoni Pranapana vyanodana samanasaprana sveta varna Samkhyaya Sa Gotraa Gayatri Chaturvigamsat AksharaTripada Shutkuscchih Pancha Sirshopa Nayane Viniyogaha.* [The word OM is Para Brahma, Agnihotra is Devata, Brahma is Rishi, Paramatma is Svarupam; this Mantropasana is the fruit of Salvation. Gayatri Mother, we are your meditators, kindly fulfil oue desires. You are the Mother of Vedas and Vedantas; let our sins committed during the day and night be abolished at once. You are the Energy of our limbs and sensory organs, the entire source of our Being.We have the honour of inviting you to our prayers as Lakshmi, Sarasvati, Savitri, Vedas and their Meters, Visvamitra and other Rishis. Gayatri Mantra's Chhandas or Meter is Gayatri Herself, Rishi is Visvamitra, Sun is the Deity, Fire is the Face, Brahma is the head, Vishnu is the heart, Rudra is the tuft, Earth is the Creative Force, the Five types of Air,viz. Prana, Apana, Vyana, Udana, Samana; Fair Complextion, Samkhyaya Gotra, Comprising Twenty four Letters, three feet or steps, Six Stomachs, Five Faces (Manas, Buddhi, Chitta, Ahamkara and Pragna indicative of five directions of north, east, west and north plus the above)]. After the Ahvaana or welcome, Sroutachamana and Apohishta Mantra, Anganyasa is presented. The Mantras are as follows: *Om Bhu padabhyam Namaha (touch legs),Om bhuvah Janubhyam Namah(touch two knees), Om Svaha* Katibhyam *namah (touch hip),Om Maharnabhyai namah (navel), Om Janat hridayaya namah (heart), Om Tapah Kanthyaya namah (throat), Om satyam Lalataya namah (forehead).* Karanyasa of the six body parts is executed viz. *Om tatsavithuh : Brahmatmane Angushtham Namah Hridayaya namah; Varenyam Vishnatmane Tarjaneebhyam namah Sirase Svaha; Bhargo Devasya Rudratmaney Madhyamabhaym Namah Sikhaya vashat; Dhimahi Satyatmaney Anamikabhyam NamahaKavachaya hum; Dhiyoyonah Jnatatmane Kanishthikabham Nanah Netra trayayavoushat* ; *Prachodayat Sarvatmane Karathala prushthabyam Namah Karathala prushthabhyam namah Astraya phut /Bhurbhuvassoromiti Digbandhah.* Gayatri Mantra Japa Samkalpa is then made. Main Dhyanam is as follows: *Muktavidruma hema nila dhavala chhayirmukhayir streekshanayir yuktamindu nibaddha ratna makutam tatvartha varnatmikam Gayatrrem varadabhayam kuskasassubhramka palam gadam sankham chakra dharavinda ugalam hastyirvahanteem bhaje.* [Devi Gayatri's five faces are white like pearl; one is red like coral, second is yellow like gold, third is blue like neelam, fourth white like milk, and the fifth is of 'trinetra' or three eyed. We meditate Her gem studded headgear with half- moon like jewel on Her Head, and

eight hands with Benedictine mudras, 'Ankusam', Gada (mace), Sankham, Chakram, Skull, and TwoLotuses.] The Mudra Dharana or performing Twenty four Mudras, as taught by Guru would be next step in the Gayatri vandanam. The relevant Mantra is: *Sumukham Samputamchaiva vitatam vistrutam tadha/ dvimukham trimukhamchaiva chatuh Pancha mukham tadha Shanmukhotho mukhamchaiva vyapakaamanjalim thadha sakatam Yama Pasamcha gradhitam sanmukhom pralambam mushtikam chaiva Matsyah Kurma Varahakou Simhakrantam Mahakrantham mudgaram pallavam tadha.* Lamityadi Pancha Puja to Five Elements viz. 'Lum' Prithivi tatvatmane Tripada Gayatri Devatayi Namah-Gandham parikalpayami; 'hum' Akasa tatvatmane Pushpam samarpayami; 'yam' Vayu tatvatmane Dhupam aghrapayami; 'Ram' Vahni deepam darshayami; 'Vam' Amrita tatvatmane Amrita Naivedyam; and 'Sum' sarvatvatmake Sarvopachara Pujaam parikalpayami namah. Before performing Gayatri Japam, the permission of Guru be obtained.[The word-by-word meaning of Gayatri Mantra is: Om : Almighty God; Bhur (Embodiment of Vital Energy); Bhuvaha (Destroyer of Suffering);Svaha (Embodiment of Happiness); Tath (That Almighty); Savitur (Bright like Sun); Varenyam (The Supreme); Bhargo (demolisher of Sins); Devasya (the Divine Force); Dhimahi (May receive); Yo (Who); Na (Our), Prachodayat (Let inspire in right direction). In other words : Oh Almighty, You are the Creator of Life, Slayer of Sorrow, Bestower of Happiness and Creator of the Univerese. May we receive Your Supreme Energy to raze our sins and guide us in our intellect in the right direction.] While performing Gayatri Japam mentally, one should not shake head and neck or show teeth.The number of the Japam could be hundred and eight times or fifty eight timed or at least ten times.The Japam is not performed while bathing, for Gayatri is like Fire or 'Agnimukha'. Soon after the Japam, recite the Mantra of 'Mukta vidruma hema neela etc.' keeping a mental picture of Gayatri as just mentioned earlier and then perform Eight Mudras reciting *Surabhi Jnana yonischa nischa sankham chakram cha Pankajam Linga nirvana mudraschyeshta Mudrah prakirtithah.* 'Triachamanam' - Achamanam thrice- follows and then proposing 'Suryopasthanam' or taking leave of Sun God in the morning and afternoon Sandhyas and in the Evening Sandhyas propose 'Varunopasthanam' as per Mantras relevant to morning, mid-day and in the evenings respectively. Dik devata namaskaram or salutations to the Deities in charge of six directions of East, South, West, North, Upper and Nether Regions is executed followed by concluding Dhyanam, Tri achamanam and the concluding and formal Salutation from Brahma downward : *Aa Brahma lokadaseshadaa lokaloka parvatat / ye santhi Brahmanaa Devasthebhyo nityam Namonamaha.* Ye tatbhavam tat Parameswara arpanamastu.
[Essence of Devi Bhagvatham]

Sandhya Vandana - Version II

While taking bath for purification before 'Sandhyopasana' a devotee may recite the following Mantra:

Gangecha Yamunechaiva Godavari Saraswathi,

Narmadey Sindhu Kaveri Jalosmin sannidhim kuru/

Pushkaraadyaani Tirthaani Gangaadyaah Saritastatha,

Aagacchhantu Mahaabhaagaah Snaana kaaley sadaa mama/

Ayodhya Mathuraa Maayaa Kaashi Kaanchihyavantika,

Puri Dwaravati Jneyaah Saptaitaa Moksha –daayikaah/

(May the waters flowing in the Rivers of Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in the waters that I am bathing in. May Pushkara and other Tirthas as well as the Sacred Rivers like Ganga be present here. May also the Seven Sacred Kshetras of Ayodhya, Mathura, Maya (Haridwar), Kashi, Kanchi, Avanti (Ujjain) and Dwaravati as renowned be also present.) After bath, 'Arghya' (Water) / Dhyana (meditation) are offered to Surya Deva; the devotee would then wear clean, two white robes, settle down on a 'kushasana'(mat) facing 'Ishana'(North-East) direction, commence 'Achamana' with *Harih Om* and Pavitra Mantra *viz.*

Apavitrah pavitrova sarvaavasthaangatopivaa,

yasmaret Pundareekaaksham sa Baahyaantarah suchih

(Let me remember the name of 'Pundarikaaksha'always-whether physically clean or otherwise-with cleanliness from within or without); while doing 'Achamana'or sipping spoonfuls of water thrice with Gayatri Mantra, utter the Mantras viz.

Om Rutamcha Satyam cha abheedaat tapasodhyajaayata,

tato Ratrasya Jaayata tatassamudro Arnavah

(Even before meditation, the Self-illuminated Para Brahma created the authentic Truth and from that Truth generated darkness which created the waters of the Oceans);

Samudraarnavaat Adhi Samamvatsaro Ajaayata,

Ahoraatraani vidadhat Vishvashya mishato vashee/

(Days/ nights as also Years and the concept of Time got materialized only after the waters of Oceans were generated and Paramatma held the Universe in His full control);

Suryaa Chandra masow Dhaata Yathaa purvamakalpayat,

Divamcha Prithiveem chaaantariksha mathosvah/

(As in the past, Dhata (Paramatma) created Surya Chandras, Celestial Region including Heaven, besides the Sky and Earth).Then the devotee performing Sandhya Vandana sips water by way of 'Achamana' once again. Thereafter, the devotee is to spray water in all the directions as also on the self. Then, he readies himself to do 'Praanaayaam' and recites Pranava while proposing the seven 'Vyahritis'(relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om tatsavatir varenyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo

Jyoti rasomritam Bharma Bhurbhuvatswarom/ simultaneously sprinkle drops of water on one's own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as 'Puraka', retaining is 'Kumbhaka' and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama. The 'Viniyogas' or attributions of Gayatri / Shiro Mantras are as follows:
Gayatri Mantra –

Omkaarasya Brahma Rishih,

Devi Gayatri Chhandah,

Paramaatmaa Devataa,

Sapta Vyahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya

AgnirVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/

(PraanaayamaViniyogah)

Shiro Mantra –

Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/

(Praanaayaamey Viniyoga. After the Pranayaama Viniyoga, the devotee has to perform Kara Nyasa and Anga Nyasa as follows: *Kara Nyasa:* Om Angushthaabhyaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyam namah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyaam Namah (Touch both thumbs with both middle fingers); Om Swaha Anaamikaabhyaam Namah (Touch the thumbs with ring wearing finger); Om Bhur bhuvah kanishtikaabhyaam namah (Touch the thumbs with little fingers) and Om Bhur bhuvah swah karatala hastaabhyaam namah (Touch both the back sides of the palms) *Anganyasa:*: Om Hridayaa Namah (Touch the heart with right hand); Om Bhu Sirasey swaha (Touch the head); Om Bhuvah Shikhaya vashat (Touch the tuft); Om Swah kavachaaya hum (Touch shoulders with both the hands); Om Bhurbhuvaha netraa -bhyaam voushat (Touch the eyes with respective hand-fingers); Om Bhurbhuvah swaha Astraya phat (take the right hand behind the back and clap to rest it on left palm). After Pranayama as above, then *Gayatri Avahana Sankalpa* states: *Mamopaattha Samasta duritakshaya dwara Shri Parameswara preetyartham Praatah Sandhyaamupaasishy/* or *Maadhyaahnikam Karishey/* or *Saayam Sandhyaamupaasishey* (May I begin to worship Goddess Sandhya in the morning/afternoon/evening by destroying all of my sins by the grace of Parameswara). In the morning Gayatri is in the form of 'Tryaikshari', Veda Maataa and Brahma Vaadini:

Aaagachha varade Devi Tryaiksharey Brahma Vaadini,

Gayatricchandasaam Maata Brahmayoney Namostutey;

In the afternoon she arrives as Savitri by a vrishabha (bull) with white robes as Rudra Vaadini:

Madhyaahney Vrishabha aruudhaam Savitreem Rudra yonim chaavaahayerudravaadineem;

in the evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini :

Saayamtu Garudhaarudhaam Peetaambharasamaavitaam, Sarasvatim Vishnuyoni maahvayed Vishnu Vaadineem/
After the Sankalpa follows *Maarjanam* by the Mantra :

Aapohishta mayo bhuvah, tana oorje dadhaatana/

maheranaaya chakshase, yo vah Shiva tamo rasah/

tasya bhajayateha nah/Usiteeravah Matarah,

Tasma arangamama vah, yasya kshayaya jinvath/

Apo janaa yahta cha nah/ Om bhurbhuva suvah/

(Aapohishtha: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.

Pratah Sandhya (Morning) Mantra Sandhya states:

Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa hastaabhyaam/ Padhmyamudarena sisna/ Raatristadavalumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha

(Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).By so saying, sip water from the hollow of right palm.

Madhyaahna Sandhya (Noon time) Mantra :

Apah punantu Prithivim Prithivi puta punatumaam,

Punatu Brahmanaspatih Brahma puta punatu maam,

Yaduchhistam abhojam yadva duscharitam mama,

Sarvam punatu maamaposatam chapratigrahagg swaha

(Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.) After this Mantra, the devotee should sip water signifying it as a vow.

Sayamkala Sandhya (Evening) Mantra states:

Agnischa ma manyuscha manyupatayascha manyu kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padbyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayonau satye jyothishi juhomi swaha/

(Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha. *Achamana-Punarmarjana and Marjana* be followed with the Mantra viz.

Dadhikravinno akaarisham jishnorasvasya vajinah,

surabhi no mukha karat prana Aagumshi tarishat/

(May the Lord who is the Sustainer, Administrator and Evaluator in the form of Hayagriva the Victorious and the Seat of knowledge be worshipped to facilitate our Life without any obstacle). This Mantra may be followed by the afore-mentioned Mantra Aapo hi shtha while sprinkling water on the head of the devotee and touching the feet and thereafter recite *Apo janayata cha nah* while water is thrown round the head.

Arghya pradaanam: Recite the Gayatri Mantra pour water thrice to the East in the morning, face north and pour water twice in standing position and face west in sitting posture as follows:

Om Bhurbhuvassavah, Tat Saviturvarenyam bhargo devasya dhimahi,

dhiyo yo nah prachodayaat/

Praanaayama should be done there after.

Deva Tarpana:Adityam Tapayami, Somam Tarpayami, Angaarakam Tarpayami, Budham Tarpayami, Brihaspatim Tarpayami, Sukram Tarpayami,Shanaischaram Tarpayami, Rahum Tarpayami, Ketu Tarpayami// Keshavam Tarpayami, Narayanam Tarpayami, Govindam Tarpayami, Vishnum Tarpayami, Madhusudanam Tarpayami, Trivikramam Tarpayami, Vaamanam Tarpayami, Shridharam Tarpayami, Hrishikesham Tarpayami, Damodaram Tarpayami.

Gayatri Avahaana: *Omityekaaksaram Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/*

(The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha);

Aayaatu varada Devi Akhsharam Brahmasammitam,

Gayarimchhandasaam Maatedam Brahma jushaswa me

(May I humbly request Gayati to guide me about Brahma);

Yadannaatkurutey paapam tadhanaat pratimuchyatey,

Yadraatrikurutey paapam tadraatriyat pratimuchyateyi

(Let the sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night)

Sarva varney Mahadevi Sandhya vidyey Sarasvati,

Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi

Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhuurom

Gayatriimaavaayahayaami Savitreemaavaahayami Saraswateemaavaahayayami,

Shriya maavaahayaami, Balamaavaayaha yaami

(Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Rishis and Lakshmi!);

Gayatryah Gayaree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro,Vishnur hridayam, Radrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyaayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopanayaney viniyogah

(I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head,Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of 'Upanayana').
Gayatri Karanyaasah: Om tatsavituh Angushthabhyaam namah, Om varenyam tarjanee – bhyam namah, Om bhargo Devasya Madhyamaabhyam namah, Om Dheemahi Anamikabhyam namah, Om Dhiyoyonah kanishthikabhyaanamah, and Om Prachodayaat Karatalaprishthaabhyaam namah. *Gaytri Anganyasah:* Om tatsavituh hridayaayanamah; Om Varenyam Sirasey Swaaha; Om Bhargo Devasya Shikhaayavoushat; Om dheemahi kavachaayahum; Om dhiyoyonah netratrayaaya voushat; Om prachodayaat Astraaya phat; Om Bhurbhuvassurom iti dikbhandhayah.

Dhyaanam :

Muktaa vidruma hema neela dhavala cchaayair mukhyai stryakshanair

yuktaamindu nibaddha ratna makutaam tatvaartha varnaatmikaam,

Gayatreem varadaa -bhayamkusa kasaa shrubhram kapaalam gadaam

shankham chakra madaara vinda –ugalaam hastairvaham teem bhajey/

(I pray to Gayatri who has five faces with the colours of Pearl, coral, golden, blue and white; three Aksharas or Letters, Moon-ornamented headgear, tatwas and varnaas, seated on kusha grass mat denoting purity and also possessing Kapaalam or skull, Gada or mace, Shankham or conchshell, chakram or wheel and two lotuses).In the morning Gayatri is of Rigveda Swarupa as a baby Girl with Brahma Shakti possessing four faces, seated on a soft hamsa (swan) and with shining jewellery; in the afternoon she is called Savitri as a grown-up youth with Rudra Shakti, three eyes, tiger skin, having Mudras of khatvanga (cut-limbed), trishula, Aksha valaya and Abhaya/ Protective Mudras; as mounted on a bull. In the evening, Gayatri assumes the form of Saraswati with Vishnu Shakti wearing purple silk dress exuding black colour as an elderly woman seated on a 'Garud'. Visioning Devi Gayatri according to the timings, the devotee would then commence the recitation of Gayatri Mantra saying

Mamopaattha samasta duritakshayadwara Sri Parameswara preetyartham : Pratah Sandhya Gayatri Maha Mantra japam karishye/ Madhyahnika Gayatri Maha Mantra Japam karishey/ Saayam Sandhya Maha Mantra japam karishey viz.

OM BHUHRBHUVASSAHA TAT SAVITUR VARENYAM BHARGO DEVASYA DHEEMAHI

DHIYO YONA PRACHODAYAAT/

Each time, Gayatri Japa is best performed one thousand and eight times which is reckoned as Uttama; one hundred and eight times as Madhyama or fifty four /twenty eight times as heena / minimum.

Gayatri Upasthaanam: First perform Pranaayama and recite:

Uttamey Shikhare Devi Bhumyaam parvata murdhani,

Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/

(Devi Gayatri, You have the clearance to stay on top of the Meru Mountain by Brahmanas);

Stuta maya varadaa Vedamataa prachodayanti pavaney dwijaataa,

Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmalokam

(As extolled by us Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!)

Surya Upasthanam (Pratahkaala):

Mitrasya charshani dhritah shravo devasya sanaasim/ Satyam chitrasravastamam

Mitro janaan yaayaati prajaanan Mitrodaadhara Prithvee –mutadyaam/

Mitra krishtee ranimishaabhichashte Satyaaya havyam ghritavadvidhema//

pra sa Mitra marto Astu Payaswaan yasta Aditya sikshati vratena/

Na hanyatey na jeeyatey twoto nainama gumho Asnotyantito na dooraat

(Surya is omni-scient and supports earth, heaven and all Beings vigilantly. May I offer my oblations of ghee to secure lasting blessings to that Supreme God as he is the Univeral friend to sustain Dharma, to insulate us against diseases, worldly difficulties and sins from far and near, as also to give us longevity and happiness.)

(*Madhyahne): Aasatyena rajasa vartamano nivesayannamritam martyam cha/*

Hiranyayena Savita rathenaa devo yaati bhuvna vipasyan

(Surya travels all over the Universe by his golden chariot with a special eye at the World and witnesess by the light of the souls of Gods and mortals of each one of their activities);

Mitrasya Varunasya Agneh Chakshuh Devaanaam chitram Aneekam Jagatastasthushascha

Atma Suryah Daivaa Prithiveem Antarihsham Aa Purasthat sukram ucharat Devahitam

chakshuh tat Saradassatam pasyama jeevama saradassatam Nandaamaa saradassatam

modaamaa saradassatam Bhaavanaa Saradassatam Shrunavaama saradassatam

Prabravaamaa saradassatam Ajeetah Saradassatam jyok cha Suryam drsey

(Let Surya who is the embodiment of Mitra, Varuna and Agnideva be empowered to dominate the soul of all moving and non moving Beings on Earth, Heaven and Atmosphere; May we vision and pray to him for hundred years and enjoy life for that time; May we be blessed with fame, hear pleasant things for hundred years, converse good words for hundred years, be victorious for hundred years and be with Sun God for hundred years.)

(*Saayam kaale)*:

Imam me Varuna shrudhee havamadyaa cha mridaya, Tatvaamavasyuraachakey

Tatva yaami Brahmanaa Vanda maanastadaasaastey Yajamaano havirbhih

Ahedamaano Varuneha Bodhyurusagumsa maa na Ayuh pramosheeh//

Yacchhiddhi te visho yataaa pradeva Varuna vratam/

mineemasi dyavidyavi/ Yat kinchedam Varuna daive janebhidroham manushaascharaamasi/ Acchitte yattava dharma yuyopima maa nastamaadenaso Deva Risheeah/

Kitavaaso yadriripurna deevi yadvaaghaa satyamuta yanna vidma/

Sarvaa taa vishya stitireva devataa te syaama Varun priyasaah /

(Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted

my daily prayer knowingly or otherwise but do save me of the sin of negligence. Hereafter, I should be careful).

After the 'Upasthana' of Surya / Varuna there ought to be Samishtyabhivandanam or collective salutation to Deities: *Sandhyayai namah Saavitrainamah Gayatrai namah Saraswatyai namah Sarvaabhyo devaatabhyo namo namah/ Kaamo kaarsheen manyurakaarsheen namo namah/* (My prostration to the Deities Sandhya, Savitri, Sarasvati and all others; do forgive my sins done under the influence of passion and fury).

Devata Vandanam:

Praachai namah, Dakshinayai namah, Praachai namah,Urthvayai namah, Atharayai namah Antarikshayai namah, Bhumyai namah, Brahmaney namah, Vishnavey namah Mrityavenamah/

(Salutationns to the Deities of East, South, West and North as also to those in upper, lower and the Skies, to Earth, Brahma, Vishnu and Rudra).

Aakaasaat Patitam toyam Yatha gachati Saagaram,

Sarvadeva namaskarah Kesavam prati gacchati Om nanah iti//

(Just as waters from Sky descend to Oceans, all salutations reach Keshava);

Kayenavaachaa manaserviyairva buddhyaatmanaava prakriteh swabhaavaat

karomi yadat sakalamparasmai Naarayanayeti Samarpayami/

(I dedicate whatever has been done by body, speech, mind and senses to Narayana). [Essence of Narada Purana]

Basics of Ashtanga Yoga

Ashtanga Yoga consists of *Yama, Niyama, Aasana, Pranahaara, Pratyaahaari, Dharana, Dhyana and Samaadhi.* The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/*

While 'Yama ' denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; Niyama ' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha , Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya'or Tirtha Yatras, bathings, Daanas,

good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'. *Aasana* is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana.

The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi'of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is Lord Brahma. Pratyahaara is the next Yoga Sadhana, by which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed!

Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision.

In the World, there are three kinds of feelings viz. 'Karma- 'Brahma'and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the Apara Shakti and 'Avidya' (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in 'Jada' rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different 'Rupas'; it is the awakening of that Shakti which Yoga is all about.

[Essence of Narada Purana]

Features and Shanti Vidhana of 'Nava Grahas'

Adithyaya Somaaya Mangalaaya Budhaayacha
Guru Shukra Sanirbhyascha Rahavey Ketavey Namah/

Surya, Chandra, Mangala, Budha, Brihaspati, Shukra, Shani, Rahu and Keta are all expected to be basically benificient 'Grahas' (Planets). Description of their 'Swarupas' (Forms) is as follows:

Padmaasanah Padmakarah Padmagarbha samuddhitah,
Saptaashvah Saptarujjuscha Dwibhujah syaat sadaa Ravih/

(Surya Deva has two hands wearing two lotuses, seated on a lotus flower; his luster is abundant like that of the outside part of a lotus; Surya Deva is comfortably seated on a magnificent chariot driven by Seven Horses).

Swetah Swetaambaradharah Swetaashvah Swetavaahanah
Gadaapaanirdwibaahus cha Kartavyo varadah Shashee

(Chandra Deva is of white colour, wears white clothes, has white horses, white chariot, with 'gada'/ mace and 'Varada Mudra' or sign of Protection).

Raktamaalyaambara dharah Shakti Shula Gadadharah,
Chaturbhujah Raktaromaa varadah syad Dharaasutah/

(Dhrarani nandana or the son of Earth, Mangala is adorned with Shakti, Trishula, Gada and Vara Mudra on his four hands; his body colour is blood red, wears red clothes and red flower garland)

Peetamaalyaambara dharah Karnikaa –rasamadyutih,
Khadgacharma gadaa paanih Simhastho varado Budhah/

(Budha Deva wears yellow flower garland and yellow clothes with body colour too yellowish; he sports a sword, shield, mace and 'Vara mudra' by his four hands and is seated on a lion);

Deva daitya Guru Taddhat peetaswaitow chaturbhujaow,
Dandinow Varadow Kaaryao Saakshasutra Kamandalu/

(The 'Pratimas' or Idols of Deva Guru Brihaspati and of Danava Guru Shukraachaarya should respectively be of yellow and white colours; their hands are ornamented with Danda, Rudrakshamaala, Kamandalu and Varada Mudra).

Indra neela dutih Shuli varado Grudhra vaahanah
Baana baanaasanadharah kartavy -orka suthastathaa/

(Shanaischara's body colour is of 'Indraneelamani' / blue diamond; he rides a 'Grudhra' / Vulture and carries bow and arrows, Trishula and Varada Mudra).

Karaala vadanah Khadgacharma Shuli Varapradah,
Neela simhaasanascha Rahuratra Prashasyatey/

(Rahu Deva is fierce looking, carries sword, skin sheath, Shula and Vara Prada by his four hands and is seated on a blue throne).

Dhumraa Dwibaahavah Sarvey Gadino vikrutaananah,
Grudhraasana gataa nithyam Ketavah Syurvara pradaah/

(Ketu Deva is of grey colour and of fierce Rupa with two hands showing gadaa and varada mudra seated always on a vulture)

Sarvey kireetinah kaaryaa Grahaa Lokahitaavahaah,
Hyaanguleynocchritaah Sarvey shatamashtottaram sadaa/

(These are all beneficient Grahas worthy of ornamentation with 'Kiritas'/head gears and be of hundred eight inches of Pratimas / Idols).

A 'Vedi'(platform) is to be prepared with white rice grains with Surya Deva the Center, Mangal in the South, Brihaspati in the North, North East with Budha, East as Shukra, South East as Chandra, West as Shani, South West as Rahu, and North West as Ketu. The Adhi Devatas to each of the Planets are as follows: Shiva for Surya, Parvati for Chandra, Skanda for Mangal, Vishnu for Budha, Brahma for Brihaspati, Indra for Shukra, Yama for Shanaischara, Kaala Devata forRahu and Chitragupta for Ketu. The Pratyabhidevatas respectively are Agni, Varuna, Prithvi, Vishnu, Indra, Aindri, Prajapati, Sarpa and Brahma. Besides, Vinayaka, Durga, Vayu, Aakasha, and Ashvini Kumars and these are also to be invoked by individual names. While visualising the various Grahas, one has to visualise Mangala and Surya as of red colour, Chandra and Shukra as of white colour, Budha and Brihaspati as yellow, Shani and Rahu as black and Ketu as grey. The Kartha who is to perform the worship the Grahas should try to secure these coloured Vastras (clothing) and flowers as also apply Gandha (Sandalwood paste), offer Dhupa, Dipa and fruits. By way of Naivedya, Surya has to be offered 'Anna Payasa'/ kheer; Chandra to be offered material made of ghee and milk; Mangala to offer cow's products, to Budha cooked rice and milk, Brihaspati curd rice, Shukra ghee and cooked rice mix, Shanaischara to be offered 'Khichidi' or cooked rice with lentils and ghee, to Rahu cooked corn grain and to Ketu 'chitraana'to be offered. On the Northeast side of the Vedika, a 'Kalasha' (vessel) has to be arranged containing 'Akshatas' (raw rice grains mixed with turmeri powder) and curd inside, covered on its top with tender mango leaves, and duly wrapped around with new cloth, with fruits kept besides. In side the Vessel should be placed 'Pancha Ratnas' and 'Pancha Bhang' or the roots of Five Trees viz. Peepal, Bargad, Paakad, Gular and Mango. Into this Vessel, 'Avahana' or salutary reception/ invocation of waters of Varuna, Ganga and other Sacred Rivers, Samudras,

Sarovaras should be performed. Then the Chief Priest would pre-collect the Earth of River-beds, Goshaalas etc and apply to the 'Karta'/devotee and recite the Mantra saying:

Sarvey Samudraah Saritah Saraamsi
jaladaa nadaah aayaantu Yajamaanasya duritah kaarakaah/

(May all the waters of Samudras, Rivers, Rivulets, Sarovars and cloud / rain waters be prayed to clean up and purify the Karta.)

Later on, let 'havan' be intiated with ghee, rice, yavas, til /sesame seeds; then 'samidhas'or the bark / branches of specified trees viz. 'madaara', 'palaasha', 'khaira', 'chichinda', 'peepul', 'gular', 'duub' and 'Kusha'should be used to appropriate 'Grahas'. To each of the 'Grahas', there should be one hundred offerings (or atleast twenty eight) 'Ahutis' should be made along with honey, ghee and curd; the measurement of 'Samidhaas'must optimally be of the size of thumb-top to pointing finger-top made of branches, barks and leaves.The Purohitas / Priests should address each or the specified Grahas with the relevant Mantras as designed appropriately and slowly in proper intonation. Again, the samidhas with ghee are to be offered ten times. There after, each Graha has to be appeased one by one:

Surya should be pleased with the havan as per the Mantra

Akrishnena Rajasaa vartamano nivesayannamrutam marthaumcha Hiranyayena savitaa rathenaa Devo yati bhvanaani pasyan;

then to Chandra with the Mantra :

Apyaayaswa sametutey Viswataassoma vrishniyam,
Bhavaavaajasya sangadhey;

to Mangala by the Mantra viz.

Agnirmurdhvaah Kakuppatih Prithivyaa Ayam,
Apaagum retaamsi jinvati/ ;

to Budha with the Mantra:

Udbhudhvassajney prati Jaagruhey namishtaa purtey sagum srujedhaamayamcha,
punah krunnvag sya pitaram yuvaa namanvaataagum srujethaa mayamcha/ ;

to Guru by the Mantra:

Brihaspatey ati yadaryo arhaaddyumadwi bhaati kratumajjeneshu,
yaddeedayaccha vasarta prabhaata tadasmaasu dravinam dehi chitram;

to Shukra by the Mantra:

Sukramtey anyadyajatam tey anyadwishah ruupey ahaneedyouri vaasi,
Vishwaahi maayaa avasi swadhaavo bhadraatey puushanniharaatirastu/;

to Shanaischara with the Mantra:

Sham no devirabhheshtaye

or alternately with the Mantra :

Shamagniragni bhiskarachannastapatu Suryah sham vaatovaa tvarasaa Apasridhah;

to Rahu, the relevant Mantra is:

Om kayanaschitra Aa Bhuvadutee Sadaa Vrudhaas –sakhaah
kayaa shachishthayaavrutaah/;

and to Ketu, the relevant Mantra is:

Om Ketumkrunvanna ketaveypeso maryaa Aa pesasey Samushadbhirajaayathaah/

After seeking the blessings of the Nava Grahas, other significant Deities are also to be pleased by performing 'havans': To RUDRA DEVA first corresponding to Surya:

Aa Vo Raajaana Madhvasarasya Rudram

or alternatively:

Kadrudraaya prachetasey meedushthamaaya tavyasey,
vochema shantamagum hrudey;

to DEVI UMA corresponding to Chandra:

Apo hi shtha mayo bhuvah taana oorjey dadhaatana,
Maheranaaya chakshusey
yoh vah Sivatamorasah tasya bhaajahateha nah/ Usiteerava Maatarah/
Tasma arangamama vah yasya kshayaaya jinvatha, Apo janaayata cha nah/
Om Bhurbhuvassavaha

or alternatively

Gowrimimaaya salilaani takshatyeke padi dwipati saa chatushpadi,
Astaapadi Navapadi babhuvushi Sahasraakshaaraa paramevyoman;

to Swami KARTIKEYA :

Syona Prithivi Bhavaanruksharaa nivesani yacchaanassarmasa prathaah;

to Vishnu:

Idam Vishnurvichakramey tredhaa nidadhey padam, Samoodhamasyapaagum Surey;

to BRHAMA:

Taneeneesaanam Jagatasthasdhushash pati dhiyam jinwamavasehoo maheyvayam,
Pusaano yatha Veda Saama Sadvradhey rakshitaasaayu radabdha swastaye/

OR-

Brahmaajajnaanam prathamam purastaadwi simatassuruchovena aavah, Sabuddhniya Upamaa Asyavishtha assatascha yonimasatas cha nivah;

to INDRA:

Indram vo Visswatassari havaamahe janebhuah Asmaatamastu kevalah;

to Lord YAMA:

Ayam Gowh prusni rakrami dasananmaataram punah pitaramcha priyamtsuvah;

to CHITRAGUPTA:

Sachitra chitram chitayamtamasmey chitrakshatra chitratamam vayodhaam/
Chandram rayim puruveeram Bruhantam Chandra chandraabhirgrunutey yuvaswa/

to AGNI:

Agnim dutam vruneemahey hotaaram Vishvavedasam, Asyayajjassya sukrutum/

to VARUNA:

Imam mey Varuna shrudhee havamadya cha mrudaya twamanassuraachakey,
Tatwaayaami Brahmanaa vandamaanasta daasaastey Yajamaano havirbhih/
Ahedamaano Varuneha bodhuru sagmusma maa na Ayuhu pramosheeh,
Yacchidhetey visho yathaa pradeva Varuna Vratam meemaamsi dyavidyavi/
Yat kinchidam Varuna Daivye jenobhidroham mamaanushyaascharaamasi,
Acchithee Yattaava dharmaa yupomimaa nastamaadenaso Devari rishah/
Kitavaaso yadrirupurna deevi yadvaagha satyamuta yannavi,
sarvaa taa vishya sthitireva devatha te syaama Varuna priyaasaha;

PRITHVI Mantra: *Prithivy –antariksham etc.*;

to VISHNU DEVA :

SahasraRirshaa Purushah sahasraakshas –sahasrapaat,
Sa bhumim Vishwato vrutvaa Atyathishthaddashaangulam/ ;

to Devi DURGA:

Om Jatavedasey sunamaava Soma araati yato nidahaati Vedah,
Sanah parushadati Durgaain Viswaanaaveya Sindhum diritaadyaghnih;

to PRAJAPATI:

Praja patena twadetaanyanyo Vishwaa jaataani paritaa babhuva,
Yatkaamaastey juhumastanno Astuvagagg syama patayo rayeenaam;

to VINAYAKA:

Om Ganaana – antwaa Ganapatigum havamahey Kavim Kaveenaamupashramastapam,
Jyestha raajam Brahmanaam Brahmanaspata Aanashrunvannootibhisseeda saadhanam/

to VAYU:

Tava Vayavrtaspatetwashtarjaamataradbhuta, Aavaasya vrinee mahey/

to ASHWINI DEVATAS:

Kraanaashishmura heenaamhinvanrutasya deedhitam,
Viswaaparipriyaa bhuvadadhvitaa/
Aaditpratatnassya retaso Jyotih Pasyanti vaasaram paroyaddhyatey Divaa/

Thus satisfying the Deities above and others with appropriate Mantras with 'Havans'with 'Ajyam', that is ghee plus other suitable materials, POORNAHUTI should be performed commencing with *Muurthaanam Diva etc.* including fruits, flowers, dry fruits, and other suitable materials including vastras, gold etc. as a grand finale with musical instruments, 'Veda ghosha', and parikramas of Yagna Purusha.This would be followed by 'Abhishka'/ 'Mangalika Snaan' to the Karta and his wife along with Mantras saying: May Brahma, Vishnu and Maheswara purify you; may Vaasudeava, Balaraama, Pradyumna and Aniruddha bring in Victory to you; may Indra, Agni, Kubera, Yama, Nirruti, Varuna, Pavan, Sehanaaga and Dikpalakaas protect you; May Kirti, Lakshmi, Dhurti, Medha, Pushti, Shraddha, Kriya, Niti, Buddhi, Lazza /modesty, Shanti, Tushti, Vapu and Kanti- the wives of Dharma bless you; may the Navagrahas safeguard you; may Deva, Danava, Gandharva, Yaksha, Naga, Daithya, Rakshasa, Sarpa, and the entire Srishti provide you 'raksha'. After the 'Ashirvaad'/blessings, the chapter of 'Daanas'to satisfy the Brahmanas would commence.

There are prescribed Danaas as follows: to propitiate Surya Graha, the Daana is a Kapila cow, Chandra a Shankha, Mangal a bull; to Budha gold, Brihaspati yellow clothes, Shukra a whirs horse, Shanaischara a black cow, to Rahu the suitable Daana of a Metallic 'Vastu'/ material and Ketu a goat.
[Essence of Matsya Purana]

Aparaatha Prayaschittas – Avoidance and Correctives of Misdeeds

Having narrated the causes of grief or joy to Bhu Devi, Bhagavan Varaha described certain 'Aparadhas' to be avoided in one's mundane life. No doubt, symbolic eating of Bhagavan's Prasad by humans is not disapproved but offering 'Bhog' not suitable to be offered to Devas is unpardonable. In fact, offering of that kind of 'Bhojan' or food which is unfit for consumption to anybody is considered as an 'Aparadh'. Going near to a person without 'Dantadhavan'or cleaning teeth, tongue and face especially if the person is performing'Dharmik Karma' or a Virtuous Deed is considered as second 'Aparadha'. To approach near or touch the Idol of Varaha Deva is a third Aparadha. Approaching Varah Deva for His 'Darshan', let alone His worship, after seeing a female in the period of menses is noted as a fourth 'Aparadha'. Similarly, a person should perform 'Achanam' after seeing a dead body. Worse still, if a person touches a dead body, one should take head-bath, perform the 'Samskaras' and approach Divinity. The Seventh Aparadha is to perform ablutions during worship time and worse still not to purify the body and mind to resume the interrupted Puja with 'Kshamaapana'Mantra. Wearing a blue 'Vastra' or cloth to perform Vishnu Puja is the eighth 'Aparadha'. Telling lies during Bhagavan Puja is a ninth offence. Touching with impure hands the Puja Items meant for worship is a Tenth Aparadha. The eleventh offence is that an angry person engaged in unreasonable tasks and allowed to do so. The twelfth Aparadha is to use Vishnu's name in the Society to secure favours. The thirteenth offence is to wear a red cloth while performing Vishnu Puja. The fourteenth offence is that the puja is performed by wearing a black vastra. The fifteenth offence is that somebody touches the body of the devotee. A devotee feeding an'Agnani'/ Unethical person by himself is the sixteenth blemish. Performing puja by wearing an uncouth cloth is a seventeenth offence. Worshipping the Deva after consuming fish and meat is considered as a grave mistake. Eating chicken meat before Deva Puja is the nineteenth fault. Touching 'Dipa' (light) and without 'Achaman' and touching Devas is the twentieth mistake. Having visited 'Smashanas' (burial ground) and seeking to touch Deva's Idol without purifying the self by bath etc. is a known blunder and constitutes a grave sin. If Bhagavan Puja is taken up, after consuming 'Pinyakam' (Pitthi), it would be construed as the twenty second offence. Worship after consuming pig meat, wine and kusumb flower are the twenty third, twenty fourth and twenty fifth offences. Whoever wears somebody elses' Vastra while performing the Puja of Deva is accused of a blunder numbered twenty sixth in the series of 'Aparadhas'. Consuming the 'Anna Prasada' (food) meant for offering to Devas and Pitras before the 'Naivedya' ('Mantrapurvak- offering) constitutes an abject blunder and is the twenty seventh in the series. Those who wear 'padarakshas' (chappals) and perform Deva's worship would have committed a grave error which is counted as the twenty eighth 'Aparadha'. Worship after massage is considered as an affront to Varaha Deva bearing number twenty ninth in the series of 'Aparadhas' .Performers of Deva Puja suffering from 'Ajeerthi' (Stomach

upset) attract the thirtieth offence. Those worshippers of Vishnu Deva offering 'Dhoop' or incense would have made a mistake for the thirty first offence since that offer has a negative effect without Gandham (Sandal Paste) and Pushpam (flowers). Finally the Door of Deva's symbolic abode ought to be opened by the resounding sounds of Bheris, conch shells and big bells; else this Aparadha too would have been perpetrated as the thirty third one!
[Essence of Varaha Purana]

Amavasya Tarpana Vidhi

Achamya….Punya tithou…preethyatham…Prayukta Punya kaaley Devarshi Pitruunuddhishya Devarshi Pithru Preethyartham Devarshi Pitru Tarpanam karishye (Ithi Samkalpya); Note: Recite 'Tarpayami' once at the end of each Mantra; twice or thrice as indicated in each category below; leave spoonful of water each time after saying Tarpayami:Brahmodayo ye Devah thaan Devagumstrapayami-Sarvaan Devaagumstrapayami- Sarvaan Devaganaagum strapayami-Sarvaan Deva patneestharpayami-Sarvaan Deva Putraagumstarpayami-Sarvaan Deva poutragumstarpayami-Bhuur Devaagumstarpayami-Bhuvardevaagumsturpayami-Suvardevaagumstarpayami-Bhurbhuvassuvardevaagum starpayami [Now wear Yajnopaveetham as a Maala] Atha Krishna dwaipaya naadayo ye Rishaah: Thaan Risheegumstarpayami Tarpayaami (2)-Sarvaan Rishi ganaagumstarpayami Tarpayami (2)-Sarvah Rishi Patneestrapayami tarpayami (2)-Sarvaan Rishigum Putraamstarpayami tarpayami(2)-Sarvaan Risheegum Poutraamstarpayami Tarpayami (2)-Bhur Risheegum starpayami Tharpayami (2)-Bhuvar Risheegum starpayami Tarpayami (2)-Suvar Risheegumstarpayami Tarpayami(2)-Bhurbhuvassuvar Risheegum starpayami Tarpayami (2)-Kaandarshi Tarpanam:-Prajapatim Kaanda Rishim-Starpayami Tarpayami (2)-Somam Kaanda Rishim Tarpayami Tarpayami(2)-Agnim Kaanda Rishim Tarpayami Tharpayami (2) Sarvaan Devaan Kaanda Risheegum Tarpayami Tarpayami (2) Saagumhiteer devata Upanishada Tarpayami Tarpayani (2)-Yaajnikir Devataa Upanishada Tarpayami Tarpayami (2) Vaarunir Devata Upanishada Tarpayami Tarpayami (2)-Havyavaaham Tarpayami Tarpayami (2)-Viswaan Devaan Kandarsheegum Tarpayami Tarpayami (2)-Brahmaanagum Swayam Bhuvam Tarpayami Tarpayami (2)-Vanaspatim Tarpayami Tarpayami (2)
NOW Tarpanam to Pitarah (Note: Yagnopaveetam to be turned left as 'Praacheenaaveeti) Somah Pitruman Yamom Girasvanagnisshaatvaagni kavyavaahanaadayo ye thaan Pitarah Pitruun SwadhanamastarpayamiSwadhanamastarpayami Swadhaanamastarpayami (3)

Punarvisvaan Devan Kaandarsheegum	-Do-	-Do-	-Do-
Arunaan Kaandarsheegum	-Do-	-Do-	-Do-
Sarvaan Pitruugum	-Do-	-Do-	-Do-
Sarvaan Pitruganaagum	-Do-	-Do-	-Do-
Sarvah Pitru Patnee	-Do-	-Do-	-Do-
Sarvaan Pitru Putraagum	-Do-	-Do-	-Do-
Sarvaan Poutraagum	-Do-	-Do-	-Do-
Bhuh Pitruugum	-Do-	-Do-	-Do-

Bhuvah Pitruugum	-Do-	-Do-	-Do-
Suvah Pitruugum	-Do-	-Do-	-Do-
Bhurbhvassuvah Pitruugum	-Do-	-Do-	-Do-

Anena Devarshi Pitru Tarpanena Bhagavan Sarvaatmakah Sri Parameswarah Preeyataam Yetat Phalam Sri Parameswara arpanamasthu.

Pitru Tarpanam:

Achamya, Evam ….Preetyartham Pituh Pitruunaam Akshayya Punyalokaphala vaapartham Darsa Prayukta Maha Punya Kaley Thila Tarpanam karishye (Praacheenaa -veeti, Daksinaamukhah Savyam Jaanvaachya or facing South with left knee bent seated). While performing Tarpan Brahmanas recite 'Sharmaanam', Ksatriyas say 'Varmaanam' and Vysyas say 'Guptam').

The seriatim of the departed souls for the purpose of performing Tarpanam is as follows by taking care of those who are alive should not, repeat not, be included in the process as the list is only suggestive; The Tarpana Vidhanam or Procedure is to recite (A) the relationship of the Karta (Performer) to the Concerned Departed Soul, (B) His/Her Gotram, and (C) the Name of the Soul and then perform the Tarpanam three times by saying the Mantram thrice viz. Svadhanamaha Tarpayami. For example:

Pitaram-Haradasa Gothram-Narayana Murti Sharmanaam-Swadhaanamah Tarpayami (The last word to be uttered thrice and simultaneously tarpanam be left thrice as well) Note: Tila or Sesame / Ginjelley seeds must be mixed with the water to be utilised for Tarpanam)

Pitaram-Father, Pitamaham- Grand Father, Prapitamaham-Great Grand Father, Mataram-Mother, Pitamahim- Father's mother, Prapitamahim- Father's Grand Mother, Sapnatimataram- Father's another wife if applicable; if Karta (Performer) was adopted to another family then to his adopted parents viz. Janaka Pitaram and Janaka Mataram; Matamaham- Mother's Father, Mathuh Pitamaham- Maternal Grand Father, Mathu Prapithamaham-Mother's Great Grand Father, Matamahim- Mother's Mother, Mathuh Pitamahim-Mother's Grand Mother, Mathuh prapitamahim- Mother's Great Grand Mother, Atma Patnim-Wife, Sutham- Sons, Bhrataram- Brothers, Pitravyam-Father's Brothers, Mathulam- Maternal Uncles and their Wives, Duhitaram-Daughters, Bhagineem-Sisters, Dauhitram-Grand Sons, Bhagineyam- Nephews, Pitru Bhagineem-Father's Sisters, Matru Bhagineem- Mother's elder/younger Sisters, Jaamatharam-Son in laws, Bhavukam- Brothers in laws and their wives, Snushaam-Daughter in law, Swasuram / Swasrum- Wife's father/ mother, Syalakam-Wife's brothers and their wives, Guru and Rikthinam- the Main Shop Keeper (in fact ,wherever not mentioned tarpanam may be done as Sapatneekam or Sabhartreekam as the case may be, if the departed Souls are devoid of wives/husbands. As a round up-Evam Tarpanam kuryat: Echasrutkuley Jaata Aputhro gotrinomrutah, they gruhnanthu maya dattam sutra nishpeedanodakam (May my Tarpanas be please accepted on behalf of those in our Vamsam, the Sagotras or those who died without sons by way of sqeezing water from my Yajnopaveeth; this Mantra be recited by wearing the Holy Thread as a mala or long necklace and be left in the Tarpana Plate)]

[Essence of Varaha Purana]

Surya Stuti by Devas

Adi Devosi Devanaam eeshwaraanaam Tameeswarah,
Adikartaasi Bhutaanaam Deva Deva Sanaatanah/
Jeevanam sarva satvaanaam Deva Gandharva Raakshasam,
Muni Kinnara Siddhanaam tadhaivoraga pakshinaam/
Twam Brahma twam Mahaa Devastvam Vishnustwam Prajaapatih,
Vayurindrascha Somescha Viviswaan Varunastathha/
Twam Kaalah Srishtikarta cha hartaa Traataa Prabhustatha,
Saritah Saagarah Shailavidhyudindra dhanushi cha,
Pralayah Prabhuvaschaiva Vyaktaavyakta Sanaatanah/
Eshwaraatparato Vidyaa Vidyaayah Paratah Shivah,
Shivaatparataro Devastwameva Parameswarah
/Sarvatah Praanipaadastwam Sarvatokshi shiro mukhah,
Sahsraamshustwam tu Deva Sahasrakiranasathaa/
Bhuraadi bhurbhuvahaswascha maharjanastapatasthaa,
Pradeeptam deeptimannityam Sarvaloka prakaashakam/
Durnireeksham Surendraanaam Yadyapam tasya the namah /
Sura sidhhir ganairjushtamBhrugvatri pulahaadibhih,
Shubham Paramamavyagram yadruupam tasya the namah/
Panchaateetsthitaam tadvai dashokaadasha eva cha,
Arthamasamatikramyasthitam tatsuryamandaley,
Tasmai rupaya the deva pranataam Sarva Devataah/
Vishwakruth-Visha bhrutbhutamcha Vishwanarasuraarchitam,
Vishwasthitamachintyam cha yadrupam tasya tey namah/
Param Yagnaatparam Devaatparam Lokaatparam divah,
Duraatikrameti yah khyatastasmaadapi Paramparaat,
Paramaatmeti vikyhatam yadrupam tasya tey namah/
Avigneyamachintyam cha Adhyaatmagatamavyayam,
Anaadi nidhanam Devam yadrupam tasya tey namah/
Namo namah Kaaranakaaranaya Namo namah Paapavinaashanaaya,
Namo Namo Vanditavandanaya Namo Namo Roga –vinaashanaaya/
Namo namah Sarva varapradaaya Namo namah Sarva balapradaaya,
Namo Namo Gyaananidhey Sadaiva Namo Namah Panchadashaatmakaya

(Hey Sanatana Deva, You are the foremost Creator and the Supreme Adi Deva; You are the Sourcer of Life of Devas, Gandharvas, Raakshasas, Munis, Kinnaras, Siddhas, Nagas, etc.; You are Brahma, Shiva and Vishnu; Prajapati ,Vayu, Indra, Soma, Vishvaswaan, Varuna and Kaala; You are the Creator, Destroyer and Preserver of the World; You are the Rivers, Oceans, Vidyut and Rainbows, Pralaya, Prabhava or cycle of birth and death; You are the comprehensible and incomprehensible; the Vidya/ knowledge prompted by Ishvara, Shiva prompted by Vidya and Paramadeva prompted by Shiva; You are spread all over the feet, legs, eyes, head and face; Your thousands of blazing rays illuminate all over including the Lokas of Bhuh, Bhuvah, Swah, Mahah, Janah, Tapah, and Satya; You are not possible to vision even by Indra and all other Devas, yet provide propitiousness

and Peace to Munis like Bhrigu, Atri, Pulaha, and many other Siddhas; Your basic Rupa or Form is just not possible to visualise by the Five / Ten / or Eleven Indriyas (Faculties); We pray to that Form of Vishvasrashta, Vishvasthita and Vishvabhuta who is Unique, worshipped by Indra and all other Devas; You are the Holy Form of Yagnas, Devatas, Lokas and the Great Sky and even far beyond as You are Endless, inexplicable, and inexhaustible; and You are the reason of reasons, sinless and sin-destroyer, worshipped by the Highest of the Highest, Panchadashatmika and the bestower of the best of boons and Powers; We greet You with all humility and veneration!). As all the Devas prayed to Surya Deva, the latter appeared and asked for the boon of considerably diminishing his conflagration and radiance; Surya Deva requested Vishvakarma to trim down his severity and with the Shakti so reduced be utilized for materialising Vishnu Deva's Sudarshana Chakra, Shiva's Shula, and various other 'Ayudhas'or weapons like maces, Vajras, Dhanush and arrows, and so on. Thus Surya Deva's extreme heat and illumination got reduced substantially and thus became some what less harsh and ruthless.
[Essence of Bhavishya Purana]

Surya Stuti by Trimurtis

Namastey Deva Devesha Sahasra kiranojjvala,
Loka Deepa Namastestu Namastey Konavallabha/
Bhaskaraaya Namo nityam Khakholkaya Namo Namah,
Vishnavey Kaalachakraaya Somaayaamita tejasey/
Namastey Pancha Kaalaaya Indraaya Vasuretasey,
Khagaaya Lokanathaaya Ekachakra rathaayacha/
Jadvitaya Devaaya Shivaayaamita tejasey,
Tamoghnaaya Surupaaya tejasaam nidhaye namh/
Arthaya Kamarupaaya Dharmaayaamita tejasey,
Mokshaaya Moksha rupaaya Suryaaya Namo Namah/
Krodhalobha viheenaaya lokaanaam sthith hetavey,
Shubhaya Shubharupaaya Shubhadaaya Shubhhaatmaney/
Shantaaya Shantarupaaya Shanatayesmaasu vai namah,
Namastey Brahmarupaaya Braahmanaaya namo namah/
Brahma DevaayaBrahmarupaya   Brahmaney Paramaatmaney,
Brahmanye cha prasaadam cha vai kuru Deva Jatpatey/

(Deva Devesha! Loka Deepa! Kona Vallabha! You are the source of phenominal illumination to the whole World; You are all the Deities like Bhaskara, Vishnu, Kaalachakra, Soma, Kaala, Indra, Vasu, Agni, Khaga, Lokanatha rolled in one as the Ekachakri, bestowing propitiousness and positiveness all over; You are the Embodiment of Dharma, Artha, Kama and Moksha; You are the Personification of Tranquility and Peace, devoid of anger, greed, jealousy and partiality; You are the Parabrahma Himself!) Lord Shiva complimented Surya Deva as follows:

Jaya Bhaava Jayaajeya Jaya Hamsa Diwakara,
Jaya Shambho Mahaabaho Khaga Gochara Bhudhara/
Jaya Loka Pradipaaya Jaya Bhano Jagatpatey,

Jaya Kaala –jayaayanta Samvatsara Shubhaanana/
Jaya Devaaditeh putra Kashyapaananda vardhanah,
Tamoghna Jaya Saptesha Jaya Saptaashva vaahana/
Grahesha Jaya Kaanteesha Jaya Kaalesha Shankara,
Artha Kaamesha Dharmesha Jaya Mokshesha Sharmada/
Jaya Vedaanga Rupaaya Graha Swarupaya vai namah,
Satyaya Sathya Rupaaya Swarupaaya Shubhhaya cha/
Krodha lobha vinaashaya Kaamanaashaya vai Jaya,
Kalmaasha pakshi rupaaya Yati rupaaya Shaambhavey/
Vishvaya Vishva rupaaya Vishva karmaaya vai Jayah,
Jayonkaara Vashatkaara Swaahaakaara Swadhaamaya/
Jayascha Megha rupaayacha Agni rupaaryamaaya cha,
Samsaaraarnava peetaaya Moksha dwara pradaaya cha/
Samsaara arnavamagnasya mama Deva Jagatpatey,
Hastaavalambano Deva Bhava twam Gopatedbhuta/

(Bhagavan Surya Deva! Victory to You the Cause of Universal Existence; You are the Ajeya or the Invincible, Hamsa or Swan like Veda Rupa, Divakara or the Day-Maker, Mahabaahu or the Mighty Handed, Bhudhara or the Holder of Earth, Gochara or the Readily Visible / theTransitor of Planets, Bhava, Khaga, Loka Pradeepa, Jagtpati, Bhanu, Kaala, Ananta, Samvatsara and Shubhaanana or the Auspicious-Faced, Victory to You! You are the Cause of Happiness of Your Father Kashyapa, the Son of Devi Aditi, Saptaashwa vahana or the Rider of Seven Horses, Saptesha or the Master of the Seven, the Destroyer of Darkness, the Chief of Planets, the Lord of Illumination, Kaalesha, Shankara, the Facilitator of Chaturvarga viz. Dharma, Artha, Kama and Moksha; You are the Vedanga Rupa, Graha Rupa, Sathya Rupa, Surupa, Destroyer of Anger and such other Enemies of Human Weaknesses, Kalmaasha pakshi Rupa and Yati Rupa; You are the Vishwa Rupa, Vishwakarma, Omkara, Vashatkara or the Controller and the Director of Actions, Swahakara / Swadhaarupa or the offerings to Agni homas; Ashwamedha rupa or the Sacrificial Horse Yagnas; Agni Rupa. Lord Surya, do kindly hold the hand and lead the World! Victory toYou!)
Bhagavan Vishnu paid tributes to Surya Deva at his Virat Swarupa as follows:

Namaami Devadevesham Bhutabhavanamavyayam,
Diwaakaram Ravim Bhaanum Maartaandam Bhaskaram Bhagam/
Indra Vishnum Harim Hamsamarka Lokagurum Vibhum,
Trinetram ThraiksharamThriangam Trimurthim Trigatim Shubham/
Shanmukhaya Namo Nityam Trinetraya Namo Namah,
Chaturvimshati Paadaaya Namo Dwaadasha paanaye/
Namastey Bhupataye Lokaanam pathayenamah,
Devaanaam pataye Nithyam varnaanam pathaye namah/
Twam Brahma Twam Jagannatho Rudraswam Prajaapatih,
Twam Somastwam tathaadistyastvam omkaaraka eva hi/
Brihaspatirbudhastwam hi twam Shukrastwam Vibhaavasuh,
Yamastwam Varunastwam hi namastey Kashyapaatmaja/
Twaya tathamidam Sarvam Jagatsthaavara jangamam,

Twat eva Samutpannam Sadevaasura maanusham/
Brahma chaaham cha Rudrascha samutpanno Jagatpatey,
Kalpaadou tu puraa Deva sthitaye Jagatonagha/
Namastey Veda Rupaaya Ahorupaaya vai namah,
Namastey Jnaanarupaya Yagnaaya cha Namo Namah/
Praseedaasmaasu Devesha Bhutesha Kiranojjvala,
Samsaaraanava magnaanaam prasaadam kuru Gopathey,
Vedaantaya Namo Nityam Namo Yagna kalaaya cha/
(Salutaions to You Devadevesha! You are popular by the names of Diwakara, Ravi, Bhanu, Martanda, Bhaskara, Bhaga, Indra, Vishnu, Hari, Hamsa, and Arka; You are Vibhu, Trinetradhaari, Thryaksharatmaka, Thryangatmaka, Trimurti, Trijagati; You have six faces, tewntyfour feet and twelve hands, the Chief of the Occupants of all the Lokas; Jagatswami! It is only You who is Brahma, Rudra, Prajapati, Soma, Aditya, Omkara, Brihaspati, Budha, Shukra, Agni, Bhaga, Varuna, and Kashyapaatmaja. You stretch out the entire Universe comprising all the mobile and immobile Beings; You are the Creator of Devatas, Asuras and Manavas; You are responsible for the materialisation of the World, its preservation and its termination when the Trimurthis were created too' You alone are the Vedarupa, Divasaswarupa, Yajna and Jnaanarupa; Be kind to us Kiranojjvala, Bhutesha, Gopatey, You are competely absorbed in the affairs of 'Samsara', the personification of Vedanta and Yagna Kalaa, Victory be with You!) [Essence of Bhavishya Purana]

Aditya Hridayam

' Thato Yuddha parishrantham Samare chinmayaasthitham,
Raavanam chaagratho dhrushtva Yuddhaya Samupasthitham /
Daivathescha samaagamya drashtumaabhayagato ranam,
Upagamya braveedrama magastyo Bhagavan Rishih/
Raama Raama mahabaho, Shrunu Guhyam Sanaathanam,
Ena sarvaanareenvathsa Samere vijayashasi.
Aditya Hridayam Punyam Sarva Shathru vinaasanam,
Jayaavaham Japennithyam akshayyam pramam Shivam /
Sarva Mangala maanganglyam sarva paapa pranasanam
chintashoka prashamana mayurvardhhana muttamam /
Rashmimantham Samudyantam Devasura Namaskrutam,
Pujayaswa vivaswantham Bhaaskaram Bhuvaneshwaram/
Sarva Vedaanthako heysshas Tejasvi rasmibhaavanah
yesha Devaassura gananlokan paathi gabhastibhih /
Esha Brahmecha Vishnuscha Shiva Skanda Prajapathih,
Mahendro Dhanadah Kaalo Yama Somohyapaampathim/
Pitaro Vasavassaadhya Hyashvino marutomaruh,
Vaayurvahnih Prajaaprana ritukartha Prabhakarah/
Aaditya Savithassuryah khagah pushaa Gabhastiman,
Suvarna sadruso Bhaanuh vishva retha Divaakarah/
Hardasyva ssahasararchi Sapta Saptir Marichiman /
Timironmadhana Shambhustwasthta Martandam Anushman/

Hiranyagarbhas sisirahstapano Bhaskaro Ravih,
Agnigarbhodite putrah sankhassisira naashanah/
Vyomanathahstamo bhedi Rig yajur Saama paaragah
Ghanavrishtirapam mitro vindhya Veedheeh plavangamaha/
Aatapee mandalir mrutyur pingalah sarva thaapanah,
Kavirvisvo Maha Tejah rakta sarva ssabodbhavah/
Nakshatragana Taaraana madhipo Viswa bhaavana,
Tejasamapi Tejasvi Dwadashatma namosthutey/
Namah purvaya giraye paschimaadrayenamah,
Jyotiragaanam dinadhi pathaye namah/
Jayaya Jaya Bhadraya Haryasvaya namonamah,
Namo namassahasramso Adityaya nomonamah/
Namah Ugraya Veeraya Saarangaya namonamah,
Namah Padma Prabhodaya Marthaandaya namah /
Brahmeshanaachuteshaya Suryaadithya varchase,
Bhaaswate Sarva bhakshaya Roudraya Vapushe namah /
Tamoghnaya Himaghnaya Shatrughnaya amithatmanye
Krithaghna hanyaya Devaya Jyotishampathaye namah/
Taptachaamika rabhyaya Haraye Vishvakarmane,
Namasthamobhignaya Ruchaye Loka Saakshiney/
Naasayatyesha vibhutam tha Deva srujatih Prabhuh,
Payatyesha Tapatyesha varshatyesha gabhasitih/
Esha Supteshu Jaagarti Bhuteshu parinishthithah,
Esha evagnihothramcha phalam chaivagnihotrinam/
Vedantha kratavaschiva Kratuunam Phalamevacha,
Yani krutyani lokeshu Sarva esha Ravi Prabhuh/
Yena maapathsyu krushcheshu kanthareshu bhayeshucha,
kirthayan Purusha kaschinnavaseedhati Raghava/
Pujasvinamekagro Deva Devam Jagatpatim,
ethah Trigunitham jatva Yuddesh vijaishyasi/
Asmin kshane Maha Baaho Ravanam twam Vadhishyasi,
Evamuktwa Agasthyo jagam yadhagatham/
Edhat srutwa Maha Teja nashta shoka abhavat tada,
Dharayamasa Suptreetho Raghava prayathtmaavan/
Adithya preksha japtwa thu pavan Harsha mavaptavaan,
Thriraachamya Suchirbhuthva dhanuraadhaaya Viryavan/
Ravanam preshya hrushtatma yuddhaya samupagamat,
Sarva yathnena Mahata vadhetasya dhruto bhavat/
Adhaaraveera vadha nireekshya Ramam, Muditamana paramam prahurshyamana/
Nisicharapathi Samakshyam vidhitwa, Suragana madhyo vachaswarethi/
(A meditatve Lord Rama was about to commence the battle with Ravana and an all-knowing Sage Agasthya who joined Gods to witness the Great Battle assured that the victory would indeed be Lord Rama's for sure!
This Sacred Hymn 'Adithya Hridayam' dedicated to Sun God is highly propitious, extinguishes all enemies, ushers Glorious Victory and is worthy of reciting always ensuring eternal bliss.This Holy Prayer is a guarantee to achieve Prosperity; destroys sins,

anxieties and wavering thoughts as also secures long life with contentment. We pray to Sun God as He has fully risen on the sky and is revered by Devas for the high splendour providing to the entire Universe.He embodies the totality of Celestial Deities and is self-radiant nourished by His own rays and heat, energising the whole world with its inhabitants including all the Objects of God's creation. He is Brahma, Vishnu, Siva, Skanda, Prajapathi, Mahendra, Kubera, Kala, Soma, and Varuna. He is Pitras, Vasus, Sadhyas, Asvini Kumars (Physicians of Gods), Marud Ganas responsible for breeze, Manu, Vayu, Agni, Prana, the Season Maker and Prabhakara, the Provider of radiance. He is the son of Aditi, Savitha, Surya, Traversor of Sky, the Energy to perform various things, the cause for rains, the One to create shining Golden rays and the Maker of the Day. He has propitiously green horses, emits innumerable rays, rides seven horses, dispels darkness, destroys life, enables rebirth and provides unending effulgence. He is the Sourcer of Gold, imparts coolness, provides heat, causes illumination, has fire within, praised by one and all, melts off snow and enjoys sky-wide rides. He is the Lord of the Sky; Master of Rig, Yajur and Sama Vedas; cause of heavy rains, friend of water and rapid traveller over Vindhya Mountains. He originates heat, causes death, provides shape to the Universe, assumes colour of gold, heats up everything, connoisseur of knowledge, loved universally, Manager of the Universe and Great Organiser. Our Salutations to Him who has Twelve Forms, is the Chief of Stars, Planets and Zodiac and the Great Illuminator. Our reverences to Him who rises from the East and sinks in the West, the Master of Jyotirganas, the Sovereign of the Days and the Lord of Objects that shines. Our veneration to Him the embodiment and basis of Victories and Eternal Rider of the memorable Green Horses, the immortal personality of Thousand Rays and the Illustrious Son of Aditi Devi. Greetings to Him, who is a terror to the Vicious, a hero to the admirers, a prompt and fast voyager of the Sky, an efficient opener of Lotus and an efficient Energiser of lives. Our worship to Brahma, Vishnu and Shiva as also Surya who is blessed with Aditi; He is ever shining, consumes everything and has a formidable form of Rudra! He destroys darkness, snow and enemies; has a huge body, devastates the ungrateful and the Lord of everything that shines. Our Salutations to Him who is yellow like molten gold, has the form of Fire, is the Creator of the World and the demolisher of ignorance; He endears one and all, and the ready witness to all! This God facilitates everything to grow and also demolishes; with His powerful rays, He generates extreme heat and also causes heavy rains! He is awake and active when everybody is fast asleep without even our knowing about it; He is the Fire Sacrifice Himself and also the one who performs the Sacrifice too. All the pious tasks carried on in the Universe related to Vedas, Yagnas and Yagas are Lord Surya Himself. Hey Raghava, any one who recites this Hymn in praise of Adithya in times of danger or suffering or in wild forests, and in times of fear shall indeed cross over the problems for sure. Do worship this Lord of the Universe with single minded devotion and faith thrice and indeed the Victory shall be yours. Sri Rama, the Her of Heros, you shall annihilate the Demon Ravana in a second, thus said Sage Agasthya and left his way. On hearing this, Lord Rama became free from any sorrow and prepared Himself to execute the Prayer with utmost devotion; He cleaned Himself, did 'Achamana'thrice, lifted the bow towards Sun God and was excited with happiness to commence the Battle. He faced Ravana with the firm resolve to destroy the Demon. The Lord of Skies Bhagavan Adithya, along a bevy of Gods, blessed Rama to kill the Demon forthwith.[Essence opf Varaha Purana]

‘Satyanarayana Vrata’ and Six ‘Kathas’ (Episodes) of His Glories

Satyavratam Satyaparam Trisatyam Satyasya yonim nihitam cha Satey,

Satyasya Satyamrita Satyanetram Satyaatmikam twaam Sharanamprapannah/

Antarbhavenanta bhavantamevahyatatya janto mrigayanti santah,

Asantama pya ntyahimantarena Santam gunamtam kimu yanti santah/

The objective of accomplishing Sacchinaananda Paramaatma is to perform Satya Narayana Vratam- which is the vehicle full of Truth, always absorptive of Truth, True-visioned and Truth-Souled; I seek refuge in Swami Satyanarayana! The fact that all human beings seek ‘Satya Tatva’ or the Consciousness of Truth is indeed transparent and patent; it is also clear that selfless dedication to Satya Narayana is the ultimate goal!)Vyasa Deva narrated that Sage Shounaka requested Sutha Maha Muni on behalf of a congregation of Munis at Naimisharanya as to which would be the most effective and none-too-complicated method of Realisation of Paramatma! Maha Muni Suta instanly took the name of Satyanarayana and prayed to him as follows: Navaambhojanetram Ramakelipaatram Chaturbaahu chaameekaram chaarugaatram/ Jagatraana hetum ripow dhumraketum sadaa Satyanaraayanam stoumi Devam (I pray to Bhagavan Satyanarayana who has the enchanting eyes of delicate and fully opened Lotus, who is deservingly playful with Bhagavati Lakshmi, who possesses four shapely arms and stunningly shimmering Physique of gold and the Unique Source of Might to shield the Universe against Evil Forces!) Shri Ramam Saha Lakshmanam Sakarunam Seetaanvitam Satvikam, Vaidehimukhapadma lubdha mathupam Poulasya samhaarakam/ Vandey Vandya padaambujam Suravaram Bhaktaanukampaakaram, Shatrughnena Hanumantaacha Bharatena sevitam Raghavam (I salute with reverence Bhagavan Shri Rama who is the epitome of benevolence, whose lotus-like feet are always worshipped, who readily responds to devotees with mercy, who retains Lakshmana with Him and is accompanied by Devi Sita while benignly glancing at her lotus-like graceful face; who is worshipped by Shatrughna, Hanuman and Bharata; who is the destroyer of Poulastya, and the Symbol of Truth and Virtue as the Supreme of Devas).
Sutha Maha Muni then proceeded to narrate the **First Katha (Episode)** of Devarshi **Narada** who having gone around the World in his periodic visits came down to Martya Loka (Bhu Loka) and felt sad that human beings were suffering a lot without any relief from their miseries; he approached Vishnu Deva and prayed for a solution to offer to the human beings who were constant targets of diseases, poverty, natural calamities and discontentment. Lord Vishnu replied instantly that the easiest and effective means of providing reprieve from human sufferings would be the sincere performance of Satyanarayana Vrata; genuine and heartfelt observance of this Vrata would indeed effect in endowing with wealth to the unfortunate, excellent children, Kingdoms to those who lost their positions, good quality vision to the blind, freedom to those who were imprisoned, courage to the frightened and fulfillment of one’s wants long cherished. The brief procedure of executing the Vrata is to make a firm resolve to do so without hindrances, keep a Tulasi Manjari in hands and pray to Shrihari as follows: Narayanam saandraghanaava daantam, Chaturbhujam peetamahaarvaasasam/ Prasanna vaktram

Navakanja lochanam, Sanandanaadyaika rupa sevitam bhaje/ Karomi the Vratam Deva saayamkaaley twadarchanam, Shrutva Gaadhaam twadeeyam hi prasaadam tey bhajaamyaham/ (Bhagavan Narayana! You possess dark-cloud complexion, grand four arms, tranquil appearance, attractive eyes like fresh lotus, and worshipped by Sanaka Sanandana and other well-known Sages; I am always dedicated in my sincere devotion to You and have determined to perform puja by this evening and then only secure your 'Prasad' (blessings). Thereafter, commence the formal worship with five 'Kalashas'and instal Satyanarayana 'Pratima'in gold or silver or as per one's convenience. The Puja would be according to 'Purusha Sukta Mantra vidhana' by way of the precsribed **'Shodasopacharas'** viz.'Avaahayami' (Invocation), 'Suvarna Simha Samarpana (improvising a Golden chair), 'Padyam' (washing the Deity's feet), 'Arghyam' (providing water to clean His hands), 'Aachamaneeyam' (offering water for sipping), 'Suddhodaka Snaana' (bathing the Deity's Pratima with appropriate Mantra), 'Vastra Yugmam' (offering double clothing), 'Yagnopaveetam' (Providing the Sacred Thread), 'Gandham'(offering Sandal Paste), then 'Puja'by reciting the Names of Satyanarayana /Vishnu , either sixteen or hundred sixteen or thousand hundred sixteen, along with flowers or Tulasi leaves only by men and 'Akshatas'or rice grains mixed with turmeric powder, 'Dhupam' (Incense material), 'Deepam' or lighting of oil-soaked cotton vicks, 'Puspham' or a variety of fragrant flowers; 'Naivedyam' or a full meal as Prasada comprising 'Bhakshya' or Sweets and Savouries, 'Bhojya'or cereals and preparations, 'lehya' or items of tongue-licking type, 'Choshya' or items taken in as liquids and 'Paneeya' or drinks; 'Tambula' or betel leaves and betel nuts', 'Neerajanam' or camphor lighting shown to Deity with the accompanying sounds of bells, 'Matra Pupshpam' / Vedic Chanting, 'Pradakshina' or circumambulation, 'Saashtanga Namaskara' or reverential prostration along with 'Aparaadha Mantra' to say that the Puja so performed was incomplete with accepted mistakes and should be forgiven. The worship should climax with 'Chatram' or symbolic holding of umbrella, 'Chamaram' or symbolic fanning to the Deity, 'Nrittyam' or devotional ecstasy displayed in dance form, 'Geetam' or devotional singing in praise of Satyanarayana, 'Andolika' or symbolic swinging of Deity in a decorated swing; 'Ashwaarohana' and 'Gajaarohana' or symbolic rides of the Lord on horses and elephants and all other possible 'Upacharas'or Devotional Services devoid of capacity, devotion, 'Mantram'or requisite formallity and attention! At the End, the following Mantra be recited while performing 'Homa' or offering to Agnihotra atlest hundred and eight times, viz. Namo Bhagavatey nityam Satyadevaaya dheemahi, Chatuh Pradaatha daatrey cha Namastubhyam Namo namah (My humble salutations to You Satyanarayana to whom we meditate always; You are the Master and Donor of the Four Kinds of 'Purusha Arthaas' viz. Dharma, Artha, Kama and Moksha'; do grant us the same to us too). By so saying, Devarshi Narada left for Satya loka with the resolve of performing Satya Narayana 'Puja' as soon as possible.
Suta Maha Muni then narrated **Second Katha** (Episode) signifying the 'Mahatmya' of Bhagavan Satyanarayana to the Sages who convened at Naimisharanya: In the city of Kashi, there was a pious, learned and poor Brahmana, called **Shatananda** with his wife and children, eking his livelihood by 'Yayavaara' or begging for rice from door to door. During his rounds of begging, an old Brahmana approached Shatananda and advised that instead of begging to look after his family, he should certainly perform the formal worship of Bhagavan Satyanarayana who was like a boat in the deep waters of 'Samsara'.

By so saying the old Brahmana disappeared and there was a stunning and dazzling figure of Narayana Himself standing before Shatananda with Shankha, Chakra, Gada and Saranga! The Brahmana got utterly shocked, instantly prostrated and prayed to Bhagavan as follows: Pranaami Jagannatham Jagat kaaranakaaranam, Anaatha naatham Shivadam Sharanyamanagham Shichim/ Avyaktam vyaktaam Yaatam taapatraya vimochanam, Namah Satyanarayanasya katrainamah Shuddha satvaaya vishvasya bhatrai, Karaala KaalaayaVishvasya hantrai namastey Jaganmangalaatma murtey/ Dhanyosmadya kruti Dhanyo bhavedya saphalomama, vangamanogocharo yastwam mama pratyaksha-maagatah/ Drishtim kim varnayaamyaho na jaaney kasya vaa phalam, kriyaaheenasya mandasya dehoyam phalavan kritah/ (Bhagavan Satyanarayana! You are the Cause and the Cause-Maker of the Universe, the Saviour of the Hapless, the Provider of Propitiousness, the Last Resort of Shelter and Protection, the Epitome of Virtue, the Form of Purity and Auspiciousness, the Invisible yet Visible, the destroyer of the 'Tapatrayas' of Adhi Bhautika, Adhi Daivika and Adhyatmika Nature; the Designer and the Design of the Universe as well as its final Demolisher; the Unique Provider of the Best of the World; today I am the most contented as my life's unknown and impossible desire has been achieved and what is more that I have heard Your Voice; could there be a bigger miracle that very effortlessly this dream has really come true!) When asked by Shatananda as to the procedure of performing the Vrata, Bhagavan replied that there was no need for ample money to perform it, but it would involve endless devotion and sincerity of purpose. What ever daily earnings that might be secured on account of pleading for food that day would be sufficient, with which to fetch the Puja material required for sugar, milk, gandha, flowers, fruits, dhup / deepa, betel leaves and coconuts and after Puja, the Prashad be shared with Brahmanas, family members, neighbours, relatives and others irrespective of caste, creed and social status. Bhagavan further asked that the Vrata be popularised along with the details of the Procedure and the Mantras to be utilised for it among Kings, Merchants and all the Commoners so that they too would get the advantage. By so saying, the Lord disappeared and on the following day, Shatananda took a resolve to perform the Vrata to the best of his ability and on receiving double the amount than his daily earnings, secured the material as required and managed the Vrata very well. He strained every breath of his to popularise the purpose, procedure and reward of observing the Vrata and eversince then, Satyanarayana Vrata became popular all over since quick rewards started flowing in; thus there emerged universal acceptance and popularity of the most famous Satyanarayana Vrata.On his part, Shatananda attained recognition and social esteem not only in Kashi but all over wherever Hindu Faith prevailed and after his end his Soul got absorbed into Bhagavan. The **Third Katha** related to the King of Badari Khanda named **Chandrachuda** at Manipurak Nagara who was highly virtuous, soft spoken and popular among his Subjects.He was a devout 'Vishnu Bhakta'. But, the Mlecchas of Vindhya Desha attacked Chandrachuda who having been defeated in a fierce battle had to flee into forests and strayed into Kashi Nagara and discovered that the entire population was highly contented and enjoyed quality life deviod of diseases, untimely deaths, robberies and natural calamities. He then came to realise that the key to the all round happiness of Kasi was entirely due to the constant observance of Satya Narayana Vrata and that the Originator of this Sacred Vrata was a Brahmana called Sadananda (Shatanand) who had the Vision of Bhagavan Vishnu Himself. Chandrachuda approached Sadananda and

secured his ‘Upadesha’of the Format, Content, Method and the instant Fruit of the Vrata and immediately performed the Vrata sincerely. Bhagavan Satya Narayana appeared before the King and presented a powerful Sword to use against the Mlecchaas who had forcefully occupied his throne and Kingdom. The King thanked Sadananda profusely and having reassembled his army devastated six thousand Mlecchhas, retrieved his Kingdom and the lost prestige, thanks to the observance of Satya Narayan Vrata. Back to his throne, King Chandrachuda prevailed on all his Subjects to perform Satya Narayana Vrata as often as possible and before all Auspicious Tasks like Weddings, Birth days and Nama Karana functions were initiated and most definitely on every Purnima day of each month. The King ruled his Kingdom with great veneration for Satya Deva for sixty long years having built a new Capital and ultimately reached Vishnu loka leaving behind a great heritage of peace, prosperity and lasting fame.

The **Fourth Episode** was of Bhills/ Nishadas (Wood cutters) who happened to visit Kashi Nagar to sell their wood, got lost in the City and approached the Hermitage of Vishnu Das (Shatananda) as they felt thirsty. They were impressed with an on-going worship in the Hermitage, even as Vishnu Das not only quenched their thirst but also encouraged witnessing the proceedings of Satya Narayana Vrata.The Nishads took the Prasad at the conclusion of the Vrata with humility and high devotion and tried to take leave of Vishnu Das. The latter enquired whether they would also like to perform the Vrata and the Nishads exclaimed that it was not possible for them to do so; they said that performance of a Puja was not only expensive but they were completely illiterate and could never observe this kind of a complicated Puja in their life time ever!

Satyanarayana Vrata is neither expensive nor complicated; what is significant is the devotion and commitment rather than riches nor knowledge. This was made amply clear to the Bhills; he said that Lord Krishna while visiting Hastinapura did not accept the Chief Guest Status of Duryodhana but stayed in the humble cottage of Vidura instead! Krishna again took away the ‘tandula-kanas’ (rice-fries) from Sudama (Kuchela) with affection and bestowed such wealth that was not in the reach of Kings even; similarly He was so close to the illiterate and innocent Gopas and Gopis but kept aloof from even Great Sages!Having said this, Vishnu Das prescribed a simple and straight-forward format of observing the Vrata and enabled the Bhills to perform the worship in an effortless and easy way which even unintelligent children could follow provided however their hearts were transparent and Bhakti was paramount. The community of Bhills was thus prompted and encouraged by Vishnu Das, whereby they started earning by the sale of wood and gained profits and confidence in course of time.Eventually, their devotion became intense and their life-style changed so much that took firm steps towards attainment Vishnu Loka!

The Fifth Episode centered on a Vaisya called Sadhu and his son-in-law. The famous King Chandrachuda of Manipuraka Nagar referred to in the Third Episode above was once performing Satya Narayana Puja along with a large number of followers, when a wealthy Vanika from Ratnapur landed by his ship filled up with considerable riches. When the highly decorated Puja Mandap, Sadhu enquired as to what was going on at that busy Place, he was told that Satyanarayana Vrat was being performed under the auspices of Chandrachuda Maharaj along with several other devotees.Sadhu was also interested as he had no offspring and thus joined the group and prayed to Satya Narayana to bless him with a child. The Sabhapati was conveyed of the wish of the Vanika and as though

Bhagavan Himself approved the wish, the desire was approved but on the condition that soon after securing a child he should perform the Vrata in a manner that would become of the rich Vanika. In course of time, Sadhu's wife conceived and a female child was born. The Name-Giving Function was celebrated with great pomp and show of the wealthy Vanika and the baby was named Kalavati after consultations of her 'Kundalini'. The wife of Vanika reminded of Sadhu's promise that now that they were blessed with a child, the Vanika should recall the promise made by him to perform Satya Narayana Vrata. He kept on delaying the fulfillment the promise somehow. Meanwhile, Kalavati was growing into a fine girl and Vanika commenced searching for a suitable bridegroom; *Ashta varsha bhaved Gauri Nava varsha cha Rohini, Dasa varsha bhavet Kanya tathah proudhaa Rajaswala* (An eight year old girl is known as Gauri and a Nine Year old is Rohini, a ten year old is said to be a Kanya and Proudha having come of age suitable for marriage!). Thus Vanika Sadhu planned for Kalavati's wedding first rather than redeeming the promise made to Satya Narayana Deva. A suitable son-in-law named Sankhapati who was very rich too was selected as Kalavati's husband. After the wedding, Sadhu kept his son-in-law in his own house as his business partner and the joint business flourished well. On the reminder of Sadhu's wife about the promise to perform Satya Narayana Vrata, Sadhu postponed again till his daughter's securing a child. A few days later, Sadhu accompanied by his son-in-law undertook a business tour beyond River Narmada. They stayed out for long and the promise to perform the Vrata was almost forgotten. As though Bhagavan got angry about the callousness of Sadhu in redeeming his promise about the Vrata, the two-some of in-laws faced considerable difficulties in the business and on their return journey back home stayed at a Guest house overnight and at that very night there was a theft in the King's Palace and both Sadhu and son-in-law got entangled as they were strangers there and got imprisoned; morever, there was expensive pearl-necklace found on the body of the son-in-law of Sadhu. While the two were languishing in the prison awaiting judgment for robbery, there was a theft in Sadhu's house at his native place and both Kalavati and daughter suddenly turned as paupers and were some how eking their existence.
In the **Sixth Katha,** Suta Maha Muni explained that Bhagavan Vishnu could utilise the means of 'Tapatrayas'viz. Adhyatmika, Adhi Daivika and Adhi-Bhoutika forms to punish a human being when a person would go astray from 'Dharma'; in the case of Vanika Sadhu, the promise to execute Satya Narayana Vrata was wantonly ignored. Vishnu and his wife Lakshmi Devi had four sons viz. Dharma, Yagna, King and Thief and Lakshmi was equally fond of all of them. The charity given to Brahmanas and Guests is of the form of Dharma which targets Money; the Deva Yagna and Pitru Yagna are of the forms of Yagnas and in this case too Money is involved; a King who is responsible to safeguard both Dharma and Yagna also aims at Rajya Lakshmi and finally a 'Chor' (Thief) too is after Money in the final analysis. In the case of Vanika Sadhu, he was basically a Thief as he did not redeem his pledge to Satya Narayana Himself and hence there were two thefts were involved-one by way of suspicion by the King and another a theft in Sadhu's own residence. Thus the victims of the unhappiness of Satya Narayana were all the members of Sadhu's family, thus analysed Suta Muni about the consequences. Be that as it might, Kalavati could not withstand her hunger and approached a Brahmana's house where a Vrata of Satya Narayana was being observed; she returned home late along with the 'Prashad'or the remains of the Offering to the Deity at the Puja. The mother was annoyed

that Kavavati returned home late but as was conveyed by Kalavati that the delay was due to a Satya Narayana Vrata; Kalavati was then reminded of the lapse that occurred in not performing the Vrata and approached a past companion' s house and begged money for performing the Vrata. Her companion replied that in the heydays of Kalavati, the latter gave a loan which would now be retuned. Thus, Kalavati perfomed the Vrata as prescribed and Swami Satyanarayana was indeed satisfied. As a result, Vishnu Deva came into the dreams of the King who kept Sadhu and son-in-law in his custody; the former ordered the King to free the alleged prisoners, Sadhu and Shankhapati at once. Next morning the King called the Minister about the strange dream of Satya Narayana and his instruction to the King. The Minister called the Prisoners and found out their full antecedents. The King apologised to Sadhu, gave lot of money and freed them. Sadhu and son-in-law got back to their ship but even now there was no hint of remorse for not having performed the Vrata. Bhagavan took the form of a Hermit near the Ship and asked Sadhu and his son-in-law as to what was in the Ship. As a matter of fact there were many valuables forcefully taken by the King's soldiers from the Ship and since restored, besides many gifts from the King to them when released after their imprisonment. But Sadhu and son-in-law mocked at the Hermit and replied that the ship contained only dried leaves and grass and there was nothing worthy of donating to him. The hermit replied: 'Tadhastu' (So be it!). Sadhu and son-in-law really and literally discovered dried leaves and grass, instead of the valuables in the Ship! They were stunned and searched for the hermit and fell on his feet. The hermit reprimanded Sadhu by recalling all the incidents when Sadhu first encountered the 'Pratima' (Idol) of the Satya Narayana at the Palace of King Chandrachuda; he prayed for a child and pledged that he would perform Satya Narayana Vrata befitting his status but on getting a child he did not do so; he said that when the child grew of age and after her wedding, he would perform the Vrata but again he did not; he asked for lot of wealth which was also granted, but still he did not redeem the pledge; when he was imprisoned and sought help then too, did not; when he was let free from the prison and Bhagavan's help was sought even then he never thought that Bagavan gave the help; now too, he lied and said there was nothing for charity in the ship except grass and dried leaves! Sadhu the fell flat on his knees, displayed genuine shame and repentance and prayed as follows: *Satya Swarupam Satyasandham Satya Narayanam Harim, Yatsatyatvena Jagatastwam Satyam twaam Namaamyaham/ Twanmayaa mohitat-mano na Pashyayantyatmanah Shubham, Duhkaambhodhou sadaa magnaa Duhkhecha Sukhamaaninah/ Moodhoham Dhana garvena Madaandheekruta lochanah, na jaane swaatmanah Kshemam kathampashyaami Mudhadhih/ Kshamaswa mamadouraatmyam tapodhaamne Hare Namah, Aajnaapayatmadaasyam me yena tey charanow smarey/* (Satya Swarupa! Satyasandha! Satya Narayana Bhagavan Hari! Human Beings tend to become victims of 'Maya' (Illusion) and get victimised with the thoughts that happiness is in the deep Oceans of 'Samsara' and seek to attain those momentary joys; persons like me become arrogant and ego owing to small amounts of wealth and imagine no end of themselves foolishly; You are well-known as ever-merciful to those who are repentant. Mahatma! Could You not provide me one chance of correcting myself to devote my entire Self at the lotus-like feet of ours!). Bhagavan Satya Narayana, the ever-compassionate replied positively and blessed the Vanika. A few days later, the ship of Sadhu sailed off and a message reached Kalavati that her husband was arriving ashore soon. She was so excited that the concluding part of the Satya Narayana Vrata being

performed was ignored and did not even secure the 'Prasada' presented to Bhagavan as the 'Naivedya' and ran off to welcome the husband. But as soon as the ship was cited from a distance, she witnessed the horror of the sinking ship! Kalavati fell unconscious and after recovering her senses prepared herself to immolate in a Fire- Pit. As she was about to jump into the Fire, a Celestial Voice was heard saying that Kalavati who was already perfoming the Vrata did the unpardonable indiscretion of ignoring the Prasada and hence the calamity of the sinking ship, but if she went back to the house and took the Prasada with veneration, then the situation might change for the better! Kalavati was ashamed of her and did the amends at once; the sinking ship stood up and got anchored safe. There was a happy reunion of the family. Indeed, none could ever ignore the Lord who is other-wise ever-forgiving, considerate and clement! In Kali Yuga, the most fruitful, effective and instantly result-oriented worship is indeed that of **Satya Narayana Vrata,** undoubtedly.
[Essence of Bhavishya Purana]

Maarjana /Apaamaarjana Stotras for Raksha to self and others

Agni Deva suggested to Narada Muni the following Stotras to provide safety to human beings for themselves and for others as also mitigate difficulties and bestow happiness:

Om namo Paramaarthyaaya Purushaaya Mahaatmaaney,
Aruupa Bahu Rupaaya Vyapiney Paramaatmaney/
Nishkalmashaaya Shraddhaaya Dhyaanayoga rataayacha,
Namaskrutya Pravakshaami yat tatsidhyatu mey vachah/
Varaahaaya NrisimhaayaVamanaaya Mahatmaney,
Namaskrutya Pravakshaami Yat tatsudyhatu meyvacha/
Trivikramaaya Raamaaya Vaikunthaaya Naraaya cha,
Namaskruthya pravakshaami yat tat siddhyatu mey vacha/

(Om Paramaartha Swarupa, Prathama Purusha, Mahatma, Niraakaara, Sahsra Rupa, the All Pervading Paramaatma, the Blemishless and the epitome of Purity, Serenity and ever worthy of meditation: may this inner voice of mine be truthful that my protection is always assured by you; Varaha Deva, Narasiha Deva and Vamana Deva, may my fortification be assured; may Trivikrama Deva, Rama and Vaikunthaya, my sincere salutations to you and may my wellbeing be always assured.)

Varaaha Naraimhesha Vaamanesha Trivikrama,
Hayagriva Sarvesha Hrishikesha Haraashubham/
Aparaajita Chakraadyaischaturbhih Paramaardhaih,
Akhanditaanu bhaavaaistwam Sarvadushta haro bhava/
Haraamukasya duritam sarvam cha kushalam kuru,
Mrithyu bandhaarthibhayadam durishtasya cha yatphalam/

(Bhagavan Varaha, Nrisimha, Vaamaneswara, Trivikrama, Hayagrivesha, Sarvesha, Hrishikesha! The Unconquerable Parameshwara! May all my 'Ashubhas' or inauspicious happenings be demolished! May your 'Chakra of endless energy and other most powerful 'Aayudhaas' wipe out my enemies! May my illnesses and bodily afflictions be obliterated

and my sins be destroyed, while bestow upon me 'Sarva Kushalam' (total propitiousness) and Kshema (safety). Deva! Provide me with the 'Phala' of yagnas devoid of imperfections and indemnify me from untimely death, ill health, shackles of any kind, ill-omens, and frights.)

Paraabhidhyaana sahitaih prayuktam cha abhichaarikam,
Garasparsha mahaaroga prayogam jarayaa jara/
Om namo Vasudevaaya namah Krishnaaya khadginey,
Namah Pushkara netraaya Keshavaayadi chakriney/
Namah Kamalakinchatkapeeta nirmala vaasasey,
Mahahavir puraskandhadhrushta chakriney/
Danshtrodhrutakshiti bhrutey Trayee Mutrtimatey namah,
Mahayagna Varaahaaya Shobhaaganka shaayaney/
Taptahaataka keshaantadjjwalatpaavaka lochana,
Vajraadhika sprasha Divya Simha Namostutey/
Kaashapaayaati hraswaaya Rugyajushssaama bhushiney,
Tubhyam Vaamana Rupaayaakramatey gaam Namo Namah/

(Those who have the evil-feelings of harming others by way of perfoming 'Abhichaarika Karmas' or negative deeds such as administering poisonous food / drinks ought to be obliterated and their misdeeds be retalliated. Vasudeva, Khadgadhari, Chakradhari, Kamalanayana and 'Peetambaradhara', who wears excellent clothes of saffron colour, please accept my salutations. You are the Yagna Varaha and Veda Vigraha who had saved 'Prithvi'and Vedas by your powerful 'damshtras' (tusks); You are Narasimha who had piercing and dazzling eyes and iron-like sharp nails by whose mere touch was slaughtered the invincible demon, Hiranya –kashipu; You are Vamana Deva the embodiment of Rug-Yajur and Sama Vedas and manifested as the Virat Swarupa who occupied the Three Worlds to facilitate the re-installation of Devas in Swarga and to bring the Universe to Order as Trivikrama)

Varaahasesha drishtaani sarva paapa phalaani vai,
Marda Marda Mahaa Damshtra Marda Mardacha tatphalam/
Narasimha karaalasya danta praanataanalojjwala,
Bhanja bhanja ninaadena dushtaan pashyaarti- naashana/
Rugyajussaama garbhaabhi raavirbhavar Vaamanarupadhruk,
Prashaam Sarva Duhkhaani nayatvasya Janaardana/
Ekaahikam Dwayahikam cha tatha Tridivasam Jwaram,
Chaturthikam tathaatyugram tathaiva satatam jwaram/
Doshothyam sannipaatestham tathaivaganthukam jwaram,
Shamamnayaashu Govindachhindhi chhindhyasya Vedanaam/

(Varaharupi Narayana, please devastate all kinds of dangerous diseases born out of long standing sins; Maha Varaha! Vikata Nrisimha! Do ravage the enemies who occupied my fortunes and fate for long; Vamana deha dhaari! Being the embodiment of all 'confidential Tatwas, kindly provide solace and alleviate sufferings of physical and psychological nature to human beings. Govinda! Humanity is suffering from descriptions

of various diseases like Tridoshaja, Sannipaataja, Agantuka, Ekaahika, Dwaahika, Traahika, Atyanta Ugra, and so on. Please extinguish these and other diseases, Parama Deva!

Netra duhkham Shiro duhkham duhkhamchodara sambhavaam,
Anishwaasamatishwaasham paritaapam savepathum/
Gudaghraanaanghri rogaanscha kushthu rogaamstatha kshayam,
kaamalaamdeesthatha rogaanprameyhaamchaati daarunam/
Bhagandara –atisaaraamscha mukharogaamscha valguleem,
Ashmareem mutrakrucchaamscha rogaanaamscha daarunaan/
ye vaataprabhaavaa rogaa ye cha pittha samudbhavaah,
Kaphodbhavaascha ye kechid yechaanye saamnipaatikaah/
Aagantukaaschaye rogaa lutaavisphotakaadayah,
the sarvam prashamamyaantu Vaasudevasya kirtanaan/
Vilayam yaantutey sarvey Vishnorucchaaraneyacha,
Kshayam gacchaantu Govinda naaocchaarana bheshajaat,
Nashyati sakalaa rogaah Satyam Satyam vadaamyaham/

(May those persons suffering from eyes, head, stomach, breathing, sweating, shivering, mulavyadhi, nasal problems, foot diseases, leprosy, kshaya, kaamalaadi roga, bhagandar, atisaara, facial problems, valguli, stones, kidneys, and so on be cured. By virtue of Vaasudeva Sankeertana, all kinds of Vaataja, Pittaja, kaphaja, sannipaataja, Aagantuka, lutaa (Makari), Visphota (boils) etc. could be cured by the swing of Suarshana chakra. By taking the names of Achyuta, Ananta and Govinda, various diseases would be destroyed indeed!

Sthaavaram jangamam vaapi krutrimam chaapi yadvisham,
Dantodbhavam nakhabhavamaakaasha prabhavam visham/
Lootikaadi prabhavam yaccha vishamanyatu duhkhadam,
Shamam nayatu tatsarvam Vaasudevasya keertanam/
Grahaan Pretagrahaamschaapi tathaa vai daakinigrahaan,
Betaalaamsha Pishaachaamscha Gandharvaan Yaksha Raakshasaan/
Shakuniputanaadyaamscha tathaa Vainaayakaangrahaan,
Mukhamandeem tathaa kruraam Revatim Vrudbharevatim/
Vruddhika –akhyaanangrahaams tatha Matrugrahaanapi,
Baalaasya Vishnoscharitam hantu Balagrahaanimaan/
Vriddhaascha ye Grahaah kechida ye cha Balagrahah kwachit,
Narasimhaya tey drushtyaa dagdhaa ye chaapi Youvaney/
Sataakaraala vadano Naarasimho Mahabalah,
Grahaanaseshaannihseshaan karotu jagato hitah/
Narasimha Mahasiha Jjwaamaalojjwalaanana,
Grahaanaseshaan Sarvesha khaada Khaadogni lochana/

(Bhagavan Vaasudeva's Samkeertana would certainly appease several types of poisons like Sthavara, Jangama, Kritrima, Dantodhbhuta, Nakhodbhuta, Aakaashodbhuta and Lutikadbyotpanna varieties. Kirtanas on 'Bala Krishna charitra' would decimate

Balagrahas like Grahas, Preta Grahas, Dakini Grahas, Vetaals, Pishachaas, Gandharvas, Yakshas, Rakshasas, Shakuni-Putana Grahas, Vinayaka grahas, Mukha mandikaas, Cruel Revatis, Vrudbarevati, Vrudhbhika graha and Matru Grahas.May Bhagavan Narasimha's extreme vision burn off Vriddha, Bala and Yuva Grahas into ashes. Maha Nrisimha! Do devastate all the Dushta Grahas with your piercing looks and provide us liberation.

Ye rogaa ye Mahotpaataa Yadvisham ye Mahagrahah,
Yaanicha krurabhutaani graha –peedaashcha daarunaah/
Shastra khateshu ye doshaa Jwaalaagardhabhakaadayah,
Taani Sarvaani Sarvaatmaa Paraamaatmaa Janaardanah/
Sarva dushtaanirakshaamsi kshayam yaantu Vibhishana,
Praachyaam Prateechyaam cha dishi Dakshinottarasthaa/
Rakshaam karotu Sarvaatmaa Narasimhah swagarjithaih,
Divi Bhuvantarikshye cha Pushthitah paarsyetogratah/
Rakshaam karotu Bhagavaan Bahurupee Janardanah/
Yatha Vishnurjagatsarwam sadevasura maanusham,
tey na Satyena drushtaani shamasya vrajantu vai/

(Vasudeva! Do assume which ever Form that you intend to; but destroy all kinds of diseases, utpataas, poison, Maha Grahas, Bhutas, Graha Peedas, 'Shastra kshata' or surgery-oriented tribulations, burns, and any other difficulties. May Sarvatma Nrisimha guard our Eastern, Western, Northern and Southern directions with his frightening roars; May Janardana protect us in Bhuloka, Swarga loka, 'Antariksha' and all that one could not be perceived by us! May Bhagavan Vishnu who is the Swarupa of the entire Universe including Devas, Daityas and human beings provide shield to one and all and safeguard us all from all kinds of physical and other evils and diseases!)

Yada Vishnow smritey sadyah samkshayam yaanti paatakaah,
Satyena tena sakalam dushtamasya prashaamyatu,
Yathaa Yagneswaro Vishnurdeveshvapi hi geeyatey/
Satyana tena sakalam yanmayoktam tathaastu tat,
Shantirastu Shivam chaastu dushtamasya prashaamyatu/
Vaasudeva shareetarothaih kushainirnaashatam maya,
Aapaamaarjitu Govindo Naro Narayanastathaa/
Tathaastu Sarva duhkhaanaam pprashamovachanaadvareh,
Apaamaarjanakam shastam Sarvarogaadivaaranam/
Aham Harih kushaa Vishnur hataa rogaa mayaa tava/

(At the very thought of Shri Vishnu, the long-stored groups of sins wilt away instantly and in the same manner all the diseases fade away too. Vishnu is always extolled by all Devatas and this truth underlines the fact that sins and diseases wither away for human beings too. The Kusha grass is stated to emerge from Vishnu's own body and little wonder that the 'Apaamarjana Stotra' enables the sins and maladies of devotees to get flushed out of their physiques for good.
[Essence of Agni Purana]

‘Paapa naashaka Stotra’

When a human being is smitten by sins like ‘Parastree gamana’ (illicit relations with other’s women), ‘Paraswaapaharana’ (robbing the belongings of others) and ‘Jeeva himsa’ (brutality against various Beings), then ‘Prayaschitta’ (penance) is said to be the recitation of the following ‘Stuti’ (tribute) to Vishnu Deva:

Vishnavey Vishnavey nityam Vishnavey namah,
Namaami Vishnum Chithasthamahamkaaragatih Harim/
Chitasthameeshamavyakta manantamaparijitam,
Vishnumeedyamaseshana Ananda nidhanam Vibhum/
Vishnuschagato yanmey Vishnu buddhi gatascha yat,
Yacchaahamkaarago Vishnuryadvishnur -mayi samshitah/
Karoti Karma bhutesou sthaavarasya charasyacha,
Tat paapam naashamaayaatu tasmitreva hi chintatatey/
Dhaato harati yat Paapam swapney drushtastu bhaavanaat,
Tamupendra -maham Vishnum Pranamaami Paraatparam/
Sarwasvareswara Vibho Paramaatma Trijdhokshajah,
Hrishikesha Hrishikesha Hrishikesha namostutey/
Nrisimhaananta Govinda Bhutabhaavana Keshava,
Duruktam dushkrutam dhyatam Shaamaaagham namostutey/
Yanmaya chintitam drushtam Swachinta -vasha vartinaa,
Akaarya Mahadatyugram tavacchimam naya Keshava/
Brahmanya Deva Govida Paramartha paraayana,
Jagannatha Jagatbhaatah Paapa prashama achyutam/
Yathaapaharney Saayaahney Madhyaahnecha tatha nishi,
Kaayena Manasaa Vaachaa kritam paapamajaanataa/
Jaanataacha Hrishikesha Pundarikaakshah Madhava,
Naamatrotyatchaaranatah Paapam yaau mama kshayam/
Shareeram mey Hrishikesha Pundareekaaksha Madhava,
Paapam prashamayaadya twam Vaakaritham mama Maadhava/
Yadbhunjana yat Swapamstisthan gacchaan jaagrad yadashitaha,
Kritavaan paapamadyaaham kaayena manasaa giraa/
Yat swalpamapi yat sthuulam kuyoni narakaavaham,
Tad yaatu prashamam sarvam Vaasudevaanu keertinaat/
Param Brahma Param dhaama pavitram paramamcha yat,
Tasmin prakeertitey Vishnou yat paapam tat pranashyatu/
Yat praapya na nivartantey gandhasprashaadi varjitam,
Surayastah sarvam shamatvagham/

(Sarva Vyapi Vishnu! My salutations to you. Srihari Vishnu! My greetings to you. I pray to that Vishnu who is all-pervasive, selfless and firmed up in my heart. I implore that Vishnu who is fully radiant in my Soul and who is Unknown, Everlasting, and Unconquerable. My earnest veneration to the awe-inspiring, all powerful and ageless Paramatma who is far above the beginnings and finalities! Vishnu is steeped in my heart; Vishnu is the illumination of my ‘Antaratma’or in my inner-consciousness; Vishnu is my

self-image! May that Vishnu who is the under-current of 'Charaachara praanis' or the Moveable and Immoveable Beings demolish my sins with his benevolence! To those devotees who meditate to him with sincerity, their blemishes are destroyed; the griefs under his protection are flattened and he appears before them in their dreams. It is he who extends his hand in this utterly supportless world full of darkness and gloom and to that manifestation of singular optimism that I urge upon for that succor. My homage to you Sarveswara! Vibho! Hrishikesha! Hrishikesha! Hrishikesha! Nrisimha! Ananta! Govinda! The Originator of the Universe! Kindly condone the sinful words and deeds of mine. Whatever mindless thoughts and evil conversations that I have made may be dissolved. You are the bench-mark of 'Maryada' (graciousness) and embodiment of mercy, Jagannatha! My prayers are to uplift me from the low levels of ignorance and viciousness and being the Creator and Preserver of the Srishti, pardon my hopeless sins and accept my assurances not to repeat my indiscretions in future. I might have committed sins in the mornings, afternoons, evenings and nights, whether knowingly or forgetfully; physically, mentally or by way of conversation; may all these transgressions be wiped out by my mere utterances of the three sacred names of yours viz. *Pundarikaksha, Hrishikesha and Madhava.* What ever sins of mine that were perpetrated while eating, sleeping, standing, moving about, or fully awaken by way of thought, deed or vocal means-be it a small or huge proportion-be rescinded. Oh Vasudeva! Parabrahma! Paramadhama! Parama Pavitra! May my offenses be revoked by my singing of holy hymns of your propitious names. May Maha Vishnu from whom Jnaanis and Yogis never return after attaining him and who is devoid of, and untouched by, Tanmatras like smell, touch and vision cancel all my wrong doings.)

Paapa pranaashanam strotram yah patheycchrunuyaadapi,
Sharirai maanasair vaagvijaih krutaaih paapaihi pramuchyatey/
Sarvapaapagrahaadibhyo yaati padam,
Tasmaat Paapey krutey japyamStotram Sarvaaghamardinam/
Praayaschittamaghaudhaanaa stotram vratakrutey varam,
Praayaschitthaih stotra japairvratarnashyati paatakam/

(Those persons who aim at destroying sins should read or atleast hear the above 'Stotra' so that they would surely get rid of all kinds of sins committed by physical, mental or vocal means as also free from the severities of 'Paapa Grahaas' and accomplish 'Vishnu Paramapada'. Thus this Stotra is a panacea and an effective 'Prayaschitta' (atonemnt) for a multitude of sins. Hence to attain the siddhis of 'Bhogas' (enjoyments) and Moksha (Salvation), this golden 'Stotra'be recited with sincerity).[Essence of Agni Purana]

Ananta Deva(Shesha) Stuti

Maharshi Parashara made a very special reference to Ananta Sesha while describingPataala:
Pataalanamaadhas -chaastey Vishnoryaa taamasi tanuh,
Sheshaakhyaa yadgunaan vaktrum na shaktaa Daitya Danavaah/
Yonantah pathyatey Siddhaairdevo Devarshi pujitah,
Sa sahasra shiraa Vyaktaswastikaamala Bhushanah/
Phanaamani Sahastrena yah sa Vidyo-tayandishah,

Sarvaankaroti nirveeryaan hitaaya Jagatosuraan/
Madaghurnita netrosou yah Sadaivaika kundalah,
Kiritisnigdharobhaati saamagrih sweta ivaachalah/
Nilavaasaa Madiotsiktah Swetahaaropashobhitah,
Saabhra Gangaa pravaahosou Kailaasaadririvaaparah/
Laangalaasakta hastaagro vibhranmusala–muttamam,
Upaasyatey swayam kaantyaa yo vaarunyaa cha Murtayaa/
Kalpaantey yasya Vaktrobhyo vishaanala shikkhojjwalah,
Sankarshanaatmako Rudro nishkramyaatti jaga-trayam/
Sa vibhracchekhari bhutamasesham kshiti mandalam,
Aastey Pataala mulasthah Seshoshesha Suraarchitah/
Tasya Veeryam prabhaavascha Swarupam Rupamevacha,
Na hi varneeyatum shakyam jnaatum cha Tridashairapi/
Yasyaishaa sakalaa prithvi Phanaamani shikhaarunaa,
Aastey kusuma maaeyva kastdveeryam vadishyati/
Yadaa Vijrumbhyateynanto Mada ghurnita lochanah,
Tadaa chalati Bhureshaa Saabhitoyaa sakaananaa/
Gandharvaa –psarasah Siddhaah Kinnaroraga chaaranaah,
Naantam Gunaanaam gacchanti teynaantoya- mavyayah/
Yasya Naagavadhu hastairlipitam harichandanam,
Muhurhuh Shvaasaanilaa -paastum yaati Dikshuvaasataam/
Yamaaraadhya Puraanaarshir Gargo jyoteeshim tatvatah,
Jnaatavaan sakalam chaiva nimitta pathitam phalam/
Teyneyam Naaga Varenyam shirasaa vidhrutaa Mahee,
Bibharti maalaam lokaanaam Sadevaasura maanusham/

(Bhagavan Vishnu's Sesha named Vigraha replete with Tamo Guna lies underneath Paataala Loka whom Daityas nor Danavas could ever describe or realise. Siddha ganaas who are always engaged in worship to Devas name Sesha Deva as Anantaa as he is adorned with Swastika Emblem on his hoods. Sesha Deva is also ornamented with invaluable and ever-sparkling diamonds on his thousand hoods which illuminate very far in the ten directions to the advantage of Lokas and also dissipate the might and strength of Asuraas. Sesha Deva is full of conceitand justified superiority and as such possessive of red and hot eyes dressed in blue clothing and wearing priceless white necklaces; he also has the speed of Ganga-Pravaha / flowakin to the huge Form of Kailasha Mountain! As in the Avatar of Bala Rama the brother of Shri Krishna, Sesha Deva also sports 'Hala'(plough) and Musala as his armoury being always worshipped by Varuni Devi in his presence.At the termination of Kalapaas, Sesha Deva assumes the Form of Sankarshana Tamasika Rudra and by spreading his thousand hoods and emitting wide spread poisonous flames all over the Universe tend to annihililate all the Beings! Staying in Patala Loka basically, Ananta Naga holds on the strength of his hoods the total weight ofthe Lokaas and is always worthy of one and all. His Bala-Veerya, Prabhava or Great Signifiance, Swarupa or Tatwa and Akaara or size and dimensions are unknown even to Devatas.

Who could indeed recognise the Bala-Veerya or Mightand Capacity of Sesha Deva excepting visualising the world-wide reach and dimensions of the red complexion emanated by the

magnifinence of the 'Manis' on his hoods as materialised in the form of flower garlands spread all over the world! As and when the flip-flops of the countless eye movements of Sesha Deva occur, all the forests, mountains and Seas get into momentum and the whole Earth too gets vigourously activised.Those of Gandharvas, Apsaras, Siddhaas, Kinnaraas, Nagas and Charanaas who were clueless of the endless significance of Sesha Deva called him Ananta or Infinite! As his breathing gets spread to ten directions, the most fragrant and alluring Harichandana that Naga maidens supplied and anointed on his body emanated far and wide. In the past, Maharshi Garg worshipped Ananta Deva and was bestowed the intricate knowledge and insight of Jyotirmandala or Astronomy or the movement of Nava Grahas and Stars as also of the fruits of Shakuna-Apashakuna /good omens or otherwise. Sesha Naaga also carries the brunt of Prithvi as also of the Pataalaas!)
[Essence of Vishnu Purana]

'Mahima' of Bhagavan's 'Kirtanas', 'Bhajans' and 'Stutis'

Having learnt the highlights of the Sacred Tirthas in Bharata Varsha, the Rishis asked one pertinent question to Suta Maha Muni:

Yeteshaam khalu Tirthaanaam Sevanaadhyat phalam bhavet,
Sarveshaam kila kruttvaikam karma keva cha lahyatey,
Yetathro bruhi Sarvagna karmaivam yadi vartatey/

(Is there one good altervative task which might replace the fruits of performing various Tirtha Yatras? Maha Muni Suta! Do kindly enlighten us if there is such a possibility.) Maha Muni replied that in Shastras various 'Sat Karmas' or Noble Tasks were no doubt prescribed for Brahmanas, but one unique Karma was available open to one and all:

Hari bhaktih krutaa yena manasaa karmanaa gira,
jitam tena jitameva na samshayah/

(Who ever exercises devotion to Sri Hari by way of 'man-vaani and kriya'/ manasa, vaachaa, karmana or mind, voice, and action would have the ultimate victory without doubt; in other words, 'bhajan' involving thinking, singing and playing cymbals all targetted to Narayana would be the unique way of bhakti).

This kind of 'Aradhana' and recital of 'Hari Mantra' would indeed devastate the sinful Piscachas and Evil Spirits instantly. One single and most devoutful 'Pradakshina' or circumambulation of the 'Pratima' or idol of Bhagavan Srihari would equate the fruits of Tirtha Yatras. One sincere 'darshan' (View) of Srihari's idol is stated to fetch the 'Sarava Tirtha Phala' or the fruits of visiting all the Tirthas and one Vishnu naama japa is as sacred as Sarva Mantra Japa or the recital of all the possible Mantras. One mere but hearty Tulasi leaf offered to and glorified by Vishnu Idol could frighten away the scaring face of Yama Raja. Once Sri Krishna's Pratima is greeted with high dedication there would be no repeat birth to that person again. Even a Chandala or a Mleccha would get become worthy of consideration or even greetings if that person is saturated in the service and worship of Srihari's feet. If that were the case of a Chandala, why ask about the

example of a Brahmana or a Rajarshi as he would indeed never experience ‘Garbhavaasa’ or pregnancy difficulties once again.

Those devotees who recite the names of Bhagavan in high pitch and dance in ecstacy assume the example of purity and clarity of Ganga water. If a Bhakta of proven merit were met, or touched or conversed to with by any person with similar impulses, then the latter would qualify for redemption of the worst kind of sins. As a devotee performs Pradakshina of the Idol of Srihari by clapping, playing instrumental music and songs / hymns in commendation of Srihari, the sonorous music and voice would chase away hefty sins by such claps, music and song. Even the sight or hearings of persons who preach or read the Essence of Puranas and Scriptures ought to clear the conscience of such viewers or listeners. Indeed there was no doubt that the expression of very name of Sri Krishna was the most potent and pious ‘Parama Tirtha’ than all the Sacred Tirthas put together. That was why Munis, Siddhaas and Yogis had ever visualised any Tirtha better than Lord Krishna Himself. Those who consumed the Prasad of Sri Krishna or kept the ‘Nirmaalya’ on their heads are akin to Sri Krishna Himself and would be rid of the fear or grief of facing Yama Raja. Those who visualised Lord Sri Krishna and Bhagavan Maha Deva in a similar manner would be free from the schackles of Samsara again. However, those who do not consider Hari and Hara in the same manner but consider them as distinct entities would indeed get trapped in Naraka and not counted as Bhaktas!

Yesamaanam prapashyanti Harim vai Devataantaram,
tey yaanti Narakam Ghoraatra taamstu ganayedhwarih.

Whether it is a Pandita or a Murkha (Ignorant), Brahmana or a Chandala, once Bhagavan endeared him, He would assume the responsibility if only that person were to be an unflinching devotee. ‘Nama kirtana’ is one of the easiest ways of pleasing Bhagavan as the hard work involved is minimal but returns are immense; this is why critics wonder whether this route is so easy and such arguers fall preys into hells again and again. What is significant is faith and dedication that pays; Bhagavan prefers those who perform Naama-Japa with trust and conviction and gives a secondaty seat to the ‘Pujaris’ of His Temple! ‘Hari-naama’ is the ‘Vajrayudha’ to break the hard mountain of Samsara into pieces!

Taameva dhanyavaakhyatou yau tu puja karou karou,
Uttamaangamutthamaangam thadhharou namra meva yat

(Those are the worthy hands which are put to use in the Puja and Bhajan of Narayana and indeed those are the noble heads which automatically bend down at the thought of Narayana);

Saa jihvaa ya Harim stouti tanmanastatpadaanugam,
taani lomaani chochyantey yaani tatraamni chyostthitam/
Kurvanti tacchha netraambu yadacyuta prasangatah/

(It is that tongue which is the best as it readily softens into Stutis of Narayana; it is that heart which readily melts at the name of Narayana; the feet which rise at the very thought of reverence to Narayana and the eyes which instantly fill up with moisture when one discusses about the compassionate ways of helping out a devotee.)
Alas! How unfortunate are those persons who neglect the easy way of performing 'bhajan' and recital of Sri Hari's name in the quest of temporary attractions and anxiety to earn evermore. How unfortunate that a person craves for a feminine touch and is engaged in futile discussions about women instead of learning the ways and means of accomplishing Mukti.How unfortunate in running after unwanted, momentary and endless attractions of life instead of controlling senses and thoughts!)

Jihvam labdhvaapi lokesmin krishna naama japetarhi,
Labdhvaapi Mukti sopaanam helayaiva chyavanti tey/
(Those who possess a tongue do not perform Sri Krishna naama japa; they do have a ladder to attain Mukti but tend to fail in scaling it and fall down invariably).

Tasmadyatnena vai Vishnum Karmayogena Maanavah/
Karmayogaarchito Vishnuh Praseedatyeva naanyathaa,
Tirthaadapyadhikam Tirtha Vishnorbhajana muchyatey/

(This is why; human beings ought to make earnest endeavours to observe Karma Yoga and engage themselves in Vishnu Aradhana. Bhagavan Vishnu is pleased by Karma Yoga only and not otherwise. Indeed Vishnu bhajan is far superior to Tirtha Yatras even!) [Essence of Padma Purana]

Delineation of Atma Tatwa Swarupa (Guhya Jnaana)

Suta Maha Muni quoted Veda Vyasa to the Rishis at Naimisha Forest that 'Brahmavaadis'or those who cogitated about 'Brahma Gyana'or the Knowledge of Brahma like Sanat Kumara,Sanaka, Sanandana, Angira, Bhrigu, Kanaada, Kapila, Vaama Deva, Shukra and Vasishtha prayed to Narayana Maharshi at Badarikaashrama and the latter appeared along with Nara Maharshi. The Brahmavaadis requested Narayana Maharshi to answer certain queries which had not been replied satisfactorily in their comprehension such as to what was the 'raison d'tre'or the cause of Creation; which was the Shakti that scripted, sustained and decimated it; what precisely that Atma or Soul meant and what indeed was the 'Paramartha' or the Final Goal all about! On hearing this, Maharshi Narayana discarded the Form of a Tapaswi and assumed the distinct Swarupa of Vishnu with Four Hands and Ornamentation of Shankha-Chakra-Gadaa-Saaranga besides Srivatsa accompanied by Devi Lakshmi. Simultaneously, Maha Deva too appeared at the behest of Vishnu as both of them were seated comfortably and when Vaasudeva posed the same questions that the Maharshis gave, Maheswara provided replies while cautioning confidentialty of the explanations:

Atmaa yah Kevalah Swasthaha Shaantah Sukshmah Sanaatanah,
Asti Sarvaantaraha Saakshaa- cchinmaatrastamasah Parah/
Sontaryaami sa Purushaha sa Praanah sa Maheswaraha,

Sa Kaalogni-stadavyaktam sa Ye Vedamiti Shrutih/
Asmaad Vijaayatey Vishwamaschaiva pravileeyatey,
Sa maayi Maayaya baddhah karoti Vividhaastanuh/

(Vedas affirmed that 'Atma'or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was created by Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation).

Na chaapyam samsarati na cha Samsaarayet Prabhuh,
Naayam Prithi na Salilam na Tejah Pavano Nabhah/
Na Praano na Mano –Vyaktam Na shabdah sparsha yevacha,
Na Rupa rasaghandhaascha naaham Kartaa na Vaagapi/
Na Paani paadow no paayurna chopastham Dwijottamaah,
Na Kartaacha na Bhoktaa vaa nacha Prakritin Purushou,
Na Maayaa naiva cha Praanashchaitanyam Paramaarthathah/

(The Supreme Atma was neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It was neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it was not the feeling of the Self nor of the Voice. One coud not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma was not Prakriti and Purusha; not the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities!)

Yathaa Prakaasha tamasoh sambandho nopapadyatey,
Tadvaikyam na sambanthah Prapancha Paramaatmanoh/
Chaayaa tapou yathaa lokey Paraspara vilakshanou,
Tadah tasya Bhaven muktirjanmaantara shatairapi/
Pashyanti Mumanayo yuktaah swaatmaanam Paramaardhatah,
Vikaara heenam Nirduhkha maanaanda -atmaanavyayam/
Aham Kartaa Sukhi Duhkhi Krusha Sthuleti yaa matih,
Saa chaahankaara krutwaadaatmanya ropyatey Janaih/

(Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise!) Paramatma therefore emphasised thus:

Aham Kartaa Sukhi Duhkhi Krushah Sthuleti yaa matih,
Saa chaahankaara kartutwaa daatma -atmanyaa ropyatey janaih/

Vadanti Veda Vidwaamsaha saakshinaam Prakruteyh Param,
Bhoktaara -maksharam Shuddham Sarvatra Samavasthitam/
Tasmaadajnaana mulo hi Samsaarah Sarva dehinaam,
Ajnaanaadyanyathaa Jnaanam taccha Prakriti sangatam/

(Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider.)

Nityoditah Swayam Jyotih Sarvagah Purushah Parah,
Ahamkaaravivekena Kartaahamiti manyatey/
Pashyanti Rishayovyaktam Nityam Sadasaad –makam,
Pradhaanam Prakritim buddhwaa kaaranam Brahma vaadinah/
Tenaayam samgatohyatmaa Kutasthopi Niranjanah,
Swaatmaanamaksharam Brahma naavabudhyet Tatwath/
Anaatmanyaatma vijnaanam tasmaad duhkham tathetaram,
Raagadweshaadayo doshaah Sarvey bhraanti nibandha –naah/
Karmanyasya bhaved dosah Punyaapunyamiti stitih,
Tadhshaa Deva Sarveshaam Sarva Deva samudbhavah/

(Due to one’s own ego and ignorance, human beings tended to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmavaadi Rishis would clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek ‘Saakshaatkaara’or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the ‘Anaatma’ Tatwa or of the Non-Soul, even Atma Vijnana too woud get polluted due to ‘bhranti’ or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence.)

Nityah Sarvatragohyaatmaa Kutastho Dosha Varhitah,
Eka sa bhidyatey Shaktyaa Maayaya na swabhavatah/
Tasmaadadvaitamevaahur Munayah Paramaartaah,
Bhedo Vykaswabhaavena saa cha Maayaatmasamshrayaa/
Yathaa hi dhumasamparkaannaakaasho maliney bhavet,
Antahkaarana jairbhaavairaatmaa tadatra lipyatey/
Yathaa swaprabhayaa bhaati Kevalah Spatikomalah,
Upaadhiheeno Vimalaastathaivaatmaa Prakaashatey/
Jnaana swarupameyvaahur jagatetad Vichakshanaah,
Artha swarupamevaajnaah pashyantanye kudrushtayah/

(That was the reason why the Unique Partamatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis believed that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected) .

Yadaa Sarvani Bhutaani Swaatmanyevabhi pashyati,
Sarva Bhuteshu chaatmaanaam Brahmaa sampadyatey tadaa/
Yadaa Sarvaani Bhutaani samaadhistho na pashyati,
Ekibhutah parenaasou tyadaa bhavanti kevalah/
Yadaa Sarvey pramuchyatey Kaamaa yesya hrudi sthitaah,
Tadaasaavamrutibhutah kshemam gacchati Panditah/
Yadaa Bhuta prudhakbhaavamekastha manupashyati,
Tata eva cha vistaaram Brahmaa sampadyatey tadaa/
Yadaa pashyati chaatmaanam kevalam Paramaarthatah,
Mayaa maatram Jagat krutstnam tadaa Bhavai Nivrutah/

(When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings were just the same then they would have reached Atma Darshana or the Vision of the Soul or the feeling of Oneness. Yogis woud then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramaartha' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.)

Yadaa Janma jaraa duhkhavyaadheenaa meka bheshajam,
Kevalam Brahma Vijnaanam Jaayatosow tadaa Shivah/
Yathaa Nadee nadaa lokey Saarenaikataam yayuh,
Tadaatmaakharenaasou nishkalenai -kataam vrajet/

(When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual 'Jeevatmaas' would get submerged into Paramatma.)

Tasmad Vigjnanamevaasti na Prapancho na Samsrutih,
Agjnaanenaavrutam Loko Vigjnaanam tena muhyati/
Tad jnaanam Nirmalam Sukshmam Nirvikalpam yadavyayam,
Agjnaana mitarat Sarvam Vgjnaanamiti mey matam/
Etad vah Paramam Sankhyam bhaashitam Jnaana –muttamam,
Sarva Vedaanta saaram hi yogatastraikachittataa/
Yogaat sanjyayatey Jnaanam Jnaanaad yogah pravartatey,
Yogi Jnaanaabhi yuktasya naavaapyam Vidyatey kwachit/
Yadeva Yogino yaanti Saankhyaistadadhigamyatey,
Evam Saankhyam cha yoga cha pashyati sa tatwavit/

(Hence, Vigjnaanaa was ever-existent and not Samsara; Vigjnaana / Knowledge was surrounded by Agjnaana/ignorance. In other words, what ever was Nirmala, Sukshma and Avyaya was Jnaana and the rest was worthy of discarding. Sankhya Yoga was that Jnaana only and was the Essence of Vedas. That was what worth concentrating about.) Having explained the above, Parameswara told the Brahmavadi Maharshis further :
Esha Atmaahamavyakto Maayaavi Parameshwarah,
Keertitah Sarva Vedeshu Sarvaatmaa Sarvato –mukhah/
Sarva Kaamah Sarva rasah Sarvagandhojaraamarah,
Sarvatah paanipaadohamantaryaami Sanaatanah/
Apaani paado javano graheetaa hridi samsthitah,
Achakshurapi pasyaami tathaa karnah shrunomyaham/
Vedaaham Sarvamevedam na maam janaati kaschana,
Praahumarhaantam Purusham maamekam Tatwa darshanah/
Pashyanti Rishayo hetumaatopanah Sukshma darshanah,
Nirgunaamala rupasya attaddaishwaryamuttamam/
Yatra Devaa vijaananti mohiyaa mama Maayayaa,
Vakshye samaahitaa yuyam Shrunudhwam Brahma vaadinah/
Naaham prashastaa Sarvasya Maayaatitah swabhavatah,
Preranaami yathaapeedam kaaranam Sooraye Viduh/
Yasmey guhyatamam deham sarvagam Tatwadarshanah,
Pravishtaa mama Saayujyam labhantey Yoginovyayam/
Teshaam hi vashamaapannaa Maayaa mey Vishwarupini,
Labhantey Paramaam Shuddhim Nirvaanam tey mayaa saha/
Na teshaam punaraavrittih Kalpakoti shatairapi,
Prasaadaan –mama Yogeendraa etad Vedaanushaasanam/
Naaputra sishya yogibhyo daatavyam Brahma -vaadibhih,
Maduktametad Vigjnaanam Samkhyayoga samaashrayam/

(I am Antaryami, Avyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some 'hetuvaadaas' claim that they are aware of the Cause of their existence, but for sure even Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive 'deha'or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is called Sayujya! Such handpicked ones would not have 'Punarjanma' for even crores of Kalpas; indeed that would be my Directive and Discretion. The Atma Tatwa or 'the Saankhya Yoga Samanvita Vijnaana' that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, dicsiples or trusted Yogis only and to none else!) [Essence of Kurma Purana]

A S H T O T T A R A S

Shiva Ashtottra

Namostu Shitikanthaaya Kanishthaaya Suvarchasey,
Lelihaanaaya Kavyaaya Vatsara -andhasah patey/
(He who possesses 'karpura goura kantha' or blue-throat due to his retention of 'Haalaha Visha'; The youngest of Brahma's sons as Rudra; possesses radiance due to his Adhyayan and Tapas; tongue mover at Pralaya time; has the characteristics of a Poet; the Chief of Anna / Food)

Kapardiney karaalaaya haryakshaney varadaayacha,
Samstutaaya Suteerthaaya Devadevaaya ramhasey/
(Jatajutadhaari; of frightening Form; of yellow eyes; the boon provider; is extolled all over; the Form of excellent Tirthas; the most Superior of Devas.; highly swift and fast)
Ushneeshiney Suvaktraaya Bahurupaya vedhasey,
Vasuretaaya Rudraaya Tapasey Chitravaasasey
(wears a turban on his head; of attractive countenance; One among the Eleven Rudras; Vidhaan karta; Agni rupa; the Life of all the species on the Creation; of the Form of 'Tapas'or high meditation; wears highly colourful dresses)

Hrasvaaya Muktakeshaaya Senaanye Rohitaayacha,
Kavaye Rajavrikshaaya takshaka kreedaanaaya cha/
(of short stature; with fully opened Jataajutas); Senapati / Commander in Chief; Of the Form of a deer; has extraordinary knowledge of matters; Representation of a Rudraksha Tree; Playful with Nagaraja Takshak)

Sahasrasirasey chaiva Sahasraakshaaya Meedhushey,
Varaaya Bhavyarupaaya Swetaaya Purushaayacha/
(Possessive of thousand heads; thousand eyed; augmenter of commendations; highly meritorious; exceedingly handsome; of pleasing colour of pure white; Self Regulator)

Girishaaya Namokaarya Baliney Aajyapaayacha,
Sutruptaaya Suvastraaya Dhanviney Bhaargavaayacha/
(Rests on Kailasa Mountain; Greetings to Arka or the Cause of Surya's Creation; The Epitome of High Energy; the guzzler of Ghee; Extremely contented; wears clean and beautiful 'vastras'; Carrier of bow and arrows; of Parashurama Swarupa)

Nishanginey cha Taaraaya Swakshaaya Kshapanaayacha,
Taamaraaya chaiva Bhimaaya Ugraaya cha Shivaayacha
(Possesses mighty arrows; Vishwa Rakshak / Protector of the Universe; Has attractive eyes; has the Swarupa of a mendicant; Has red lips; Bhima / one of the Eleven Rudras and ferocious; Ugra or Violent; Shiva or of the Embodiment of Propitious -ness)

Mahadevaya Sharvaaya Vishwarupa Shivaayacha,
Hiranyaya Varishthaaya Jeyshthaaya Madhyamaaya cha/

(Highly venerated by Devas; Sharva or The Destroyer at the Pralaya time; The Lofty Swarupa of the Universe and the Source of Auspiciousness; The Original basis of Gold; Sarva Sreshtha or the Noblest and the most Vituous; Adi Deva; Madhyastha or the Central / Prime Energy)

Vaastoshpatey Pinaakaaya Muktaye Kevalaayacha,
Mrigavyaadhaaya Dakshaaya Sthaanavey Bhishanaayacha/
(The Principal Founder of Vaastu Shastra; The distinguished Wearer of Pinaka Dhanush; The Bestower of Salvation; The Singular and Unique Purusha; The Hunter of Animals being the Epitome of Tamasa Guna; Daksha or the Great Enthusiast; Sthanu or the Prime Pillar of the Universe; of dreadful Form)
Bahu netraaya Dhuryaya Trinetrayeswaraaya cha,
Kapaalineycha Veeraaya Mrityavey Traimbakaayacha/
(Sarvadrashta or Multi-Visioned; Agraganya or The ultimate; The Three Eyed of Surya-Chandra and Agni; Ishwara or the Supreme Controller; The Wearer of Kapala or Skull by his fourth hand; Shuraveera; Mrityu or the Great Annihilator; Traiyambaka or The Three Eyed, being the last of Ekadasha Rudras)
Babhravecha Pishingaaya Pingalaayarunaaya cha,
Pinaakiney cheshmatey Chitraaya Rohitaayacha/
(Vishnu Swarupa; of Pishaga or Reddish brown colour; Pingala or mix of blue and yellow; Aruna or Surya Varna; Pinakini or Trishula dhaar; Ishu matey or wearer of Arrows; of astonishing Form; and red coloured deer-like).

Dundubhyayaika paadaaya Ajaaya Buddhidaayacha,
Aaranyaya Grihastaaya Yataye Brahmachaariney/
(He is pleased with the thumps of 'Dundubhis'/ big drums; Ekapada, one of the Eleven Rudras, who is unique in seeking protection from; Aja, another of the Ekadasha Rudras named Ajanma or birthless; Buddhidaataa the bestower of mental power; Aaranya or the Resider of Forests; Grihasta who likes to stay in family atmosphere too; Yati or Sanyasi; Brahmachari or Unmarried male / student; Sankhya or who has the capacity to sift Atma or Anatma; Yoga or the Samadhi Swarupa who has the ultimate knowledge of Atma (One's own Soul) and Paramatma (The Supreme); Vyapi or All Pervading; Dikshita or Somayaga Karta or a member of Eight Murtis of Yagna; Anahata or he who has the Eight leaves of Lotus Chakra inside his heart; Sharva who mesmerises the Sages in Daruka Forest; Parvati's dearest husband; Yama at the time of destruction)

Rodhasey chekitaanaya Brahmishthaya Maharshiye,
Chathuspaadaaya Medhyaya rakshiney seeghragaaya cha/
(He who obstructs Adharma like the shores of Seas); abundant Form of Jnaana; Unparalelled Veda Vidyan; Maharshi like Vasishtha and such other distinguished Mahatmas; Chatushpaada or He who has four feet viz. Vishwa, Tejas, Pragna, and Shivadhyana Rupa; Medhya or Outstanding Form of Purity; Rakshi or Saviour; Mobile at high speed)

Shikhandiney Karaalaya Damshtriney Vishwavedhasey,
Bhaaswaraaya Prateetaaya Sudeeptaaya Sumedhasey

(The wearer of Jataagra cluster on Jataas; Bhayanaka; possessor of sharp 'Dumshtras'/Tusks; Creator of the Universe; Most Lustrous; Admired and Accepted; Unimaginably beaming; possessive of towering acumen).

Kruraayaa vikrutaaaiva bheeshanaaya Shivaaya cha,
Sowmyaaya chaiva Mukhyaaya Dhaarmikaaya Shubhaayacha
/(Cruel; completely devoid of negative actions; fearful; Emblem of Propitiousness; Shanti Swarupa; Sarva Sreshtha; Practitioner of Virtue; Mangala Swarupa; Unending; Indestructible; Permanent; Everlasting; Action-oriented; Highly Distinguished; Promoter of Lokas; Saakshi or the Unique Evidence of all Actions)

Kshemaaya Sahamaanaaya Satyaya chaamritaayacha,
Kartrai Parashavey chaiva Shuliney Divyachakshusey/
(The Sign of Safety; Equitable; the Final Truth; Imperishable; Karta or the Performer; Parashudhari or the Holder of Axe ready to destroy the Evil; Trishula dhaari; The Omnisient)
Somapayaajyapaayaiva Dhumapaayoshma –paayacha,
Shuchaye paridhaanaaya Sadyojaataaya Mritavey/
(Supreme Pitara Swarupa ; The Great consumer of Ghee; Dhumapa or the Smoke Inhaler ready to absorb the sins of Devotees and Exhaler to bless them; Ushmapa or the Distinct Pitara Swarupa; Embodiment of Cleanliness / Bahyaantara Shuchi; Ornamened at the time of Tandava Dance; Sadyojaataaya or who presents himself in one Swarupa from Five separate Forms; Kaala Swarupa)

Pishitaashaaya Sharvaaya Meghaaya Vaidyutaayacha,
Vyavritthaaya Varishthaaya Bharitaaya tharakshavey
(Eater of the bottom of fruits; Sarva Vishwa Rupa; The great benefactor like the clouds; lustrous like a lightning; He puts on the Tiger Skin or Elephant Skin to please his devotees; Varishtha or the most distinguished; Paripurna or Full of Mercy; of the Form of a Tiger)

Tripuraghnaaya Tirthaayaavakraaya Romashaaya cha,
Tigmaayuryudhaaya Vyakhyaaya Susamudhhaya Pulastaey/
(The obliterator of Demon Tripurasura; Tirtha Swarupa; Straight forward; The possessor of long and thick curly hairs; He has sharp weapons; highly extolled; Epitome of Siddhas; of the Pulastya Rupa)

Rochamaanaaya Chandaaya Spheetaya Rishabhaayacha,
Vratiney Ujjumaanaaya Shuchaye chodharva retasey/
(Granter of happiness;Chanda or very volatile; Ever Inflator; Rishabha or the Paramount; Vrata parayana; Always absorbed in works; Nirmala Chitta; Urdhwareta or Highly Celibate)

Asuraghnaaya Swaghnaaya Mrityughney Yajniyaayacha
krushaanavey Prachetaaya Vahnaye nirmalaayacha/

(Demolisher of Demons; Swaaghna or the Provider of Security to his own trusted; Victorious over Mrityu/ Death; The benefactor to those who perform Yagnas; he could minimise materials into miniscule size; has extreme awareness of happenings around; Agni Swarupa; devoid of all impurities;)

Rakshoghnaaya Pashughnaayaavighnaaya Swasitaaya cha,
Vibhraantaaya Mahaantaaya Atyantam durgamaayacha/
(Destroyer of Rakshasas and Beings; Devoid of obstacles; He takes deep breathing at the time of Tandava Dance; has no illusions; the Noblest; almost impossible to approach)

Krishnaya cha Jayantaaya Lokaanaameeswaraayacha,
Anaashritaaya Vedhyaaya Samatvaadhi –shthaaya cha
(The ever joyful Form of Krishna; always victorious over his opponents; The Master of all the Lokas; fully independent; the High Target for devotees to aim at; and the Embodiment of Equity)

Hiranyabaahavey chaiva vyaptaaya cha Mahaayacha,
Sukarminey Prasahyayacheshaanaaya Suchakshasey
(Possessive of gold-like shining hands; All-pervading; the Supreme; Oriented to the Best of Actions; Extremely Patient; The Greatest Administrator; has the most benevolent eyes and looks)

Kshipreshavey Sadashvaaya Shivaaya Mokshadaaya cha,
Kapilaaya Pishingaaya Mahadevaaya Dhimatey
(Releaser of soaring and speedy arrows; of the Swarupa of the unique horses like Ucchhaaishva; Shiva the quintessence of auspiciousness; The awarder of Moksha; Of Kapila Varna or the colour of reddish brown; Pishinga or of the golden coloured physique; Maha Devaya or the Most Transcendent of Devas; Depository of Astuteness)

Mahakalpaaya Deeptaaya Roadanaaya Hasaayacha,
Dhrudha dhanviney Kavachiney Rathiney cha Varuthiney/
(He who assumes Colossal Form at the time of Pralaya; the characterization of tremendous luminosity; He who formulates sobs and laughters to human beings; holds the strongest bow ever; sports the toughest body shield ever; enjoys the blissful ride in a unique Chariot ever; the Commander of Piscachas and Bhutas)

Bhrigunathaaya Shukraaya Gahvareshtha Vedhasey,
Amoghaaya Prashaantaaya Sumedhhaya Vrishaaya cha/
(The Protector of Maharshi Bhrigu; Agniswarupa; He enjoys Gardens and Trees; Highly beneficient; Prashanta or Serene; Personification of Intellect; Dharma Swarup)

Namastestu Tubhyam Bhagavan Vishwaaya Kruttivaasasey,
Pashuunaam Pataye tubhyam Bhutaanaam patayenamah/
(Bhagavan! My greetings to you, You are the Vishwa Rupa, Kritthivaasa / Wearer of Elephant Skin; Pashupati or the Swami of all the Beings in Srishti; Bhutapati or the Supreme Master of Bhuta-Pretas)

Pranavey Ruggyajussaamney Swahaaya cha Swadhaaya cha,
Vashatkaara atmaney chaiva tubhyam Mantraatmaney Namah/
(Bhagavan is Pranava Swarupa; Vedatrayi-Ruk Yajur Sama Veda Swarupa; He is of the Form of Swaha-Swadha-Vashatkara; He is Mantra Swarupa)

Twashtey Dhaatrey thatha Karthrey Chakshuh Stortamayaya cha,
Bhuta Bhavya Bhaveshaaya tubhyam Karmaatmaney Namah/
(Bhagavan is also Prajapati Twashta; Dhata or abides the whole Universe; Karta / Karma Nishtha; Karma Swarupa)

Vasavey chaiva Saadhyaaya Rudraaditya Suraayacha,
Vishwaaya Maarutaayaiva tubhyam Devaatmaney Namah/
(Bhagavan! You are the Unique among the Eight Vasus; More than Koti Gana Devas; Rudra or Duhkha Vinaashaka; You are like Aditya or the Son of Devi Aditi; Vishwa Deva Swarupa; Maaruta or of the Vayu Swarupa; Mahadeva! You are the Atma Swarupa of all Devas)

Agnishoma vidhi jnaaya Pashu mantraoshadhaya cha,
Swayambhuvey hyaajaayaiva Apurva Prathamaayacha/
(The discerner of Agniishoma Yagna Vidhi; the decider of Pashus / animals and Auoshadhis or material to be used in the Yagna; You are Swayambhu or Self-born; the Unborn and Birthless; Apurva Prathama or the Exclusive and Singular Foremost);

Prajaanaam Patayechaiva tubhyam Brahmaatmaney Namah
(You are the Supreme Master of the 'Praja'or Jeevas / Beings and the Super Soul of the Universe, My Sincere salutations to You)

Atmeshaayaatma vashyaaya Sarveyshaatishayayacha,
Sarva bhutaanga bhutaaya tubhyam Bhutaatmaney Namah/
(Bhagavan! You are the Paramatma or the Utmost Soul; The Grand Controller of Consciousness; The Finality of the Ishwaras; You are the Physique of all the Jeevas; Indeed You are the Inner Soul of all the Bhutas / Beings; My venerable obeisances to You!)

Nirgunaaya Gunajnaaya Vyakruta –ayaamrutaayacha,
Nirupaakhyaaya mitraaya tubhyam Yogaatmaney namah/
(Far beyond the Trigunas viz. Satwa, Rajas and Tamasa; Yet, He is fully aware of the attributes of the Three Gunas; He has no Form; Yet, He is Amrita Swarupa; He is 'Adrusya'/ Invisible; Mitra or Universal Friend / Well Wisher to one and all; Yogatma or Yoga Swarupa; my Greetings to You!)

Pridhivyai chantarikshaya Mahasey Tridivaayacha,
Atmajnaaya Viseshaaya Tubhyam Lokaatmaney Namah/

(Bhagavan! You are the Master of Seven Lokas viz. Bhuloka, Antariksha loka, Maharloka, Tridivya /Swargaloka, Janaloka, Tapoloka and Satyaloka and thus the Lokaatma)

Avyaktaaya cha Mahatey Bhutaader- indriyayacha,
Atmajnaaya viseshaaya tubhyam Sarvaatmaney namah/
(Bhagavan! You are an invisible entity; immensely adorable; The Prime Most Supreme Being; yet of Indriya Swarupa; The Basis of Atma Tatwa; the Most Exceptional; the '*Antaraatma'or* the Innermost Consciousness of every Being)

Nityaya chatmalingaaya Sukshmaayai –vetaraayacha,
Shraddhaaya vibhaveychaiva tubhyam Mokshaatmaney namah/

Bhagavan! You are 'Sanatana'-the Timeless, whose origins are untraceable; the 'Atmalinga'who is 'Swayambhu'/ materialised on His own; Sukshma or smaller than atom; Mahaan among Mahaans or The Greatest among the Great; Shuddha Gyana Rupa; All- Permeating; and Mokshatma! My reverential prostrations to You!) [Linga Purana]

'Shata Rudreeyam'

1)Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays at His feet
2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva's head
3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as *Jagadrati*
4) Sapta Rishis pray to 'Dharbhaankura maya' (Dharbha made) Linga called *Viswa Yoni*
5) Devarshi Narada conceived Siva Linga as an all pervasive 'Aakash' (Sky) and prayed to *Jagatvija*
6) Devaraj Indra prays to a Diamond Linga called *Vishvatma*
7) Surya Deva prays to a copper Linga called *Vishwasruga*
8) Chandra performs Puja to a Pearl Linga known as *Jagatpathi*
9) Agni Deva prays to an Indra Nila Mani Linga named *Viswesvara*
10) Brihaspathi prays to a Pushparajamani with the name *Visva Yoni*
11) Sukracharya pays penance to a Padmaragamani Linga called *Viswakarma*
12) A golden Linga is worshipped by Kubera called *Iswara*
13) Viswa Deva Ganas perform puja to a Silver Linga called *Jagatgati*
14) Yama Dharma raja pays his obeisance to a peethal (brass) Linga named *Shambhu*
15) 'Ashtavasus' execute 'Aradhana' to a Glass made Linga called *Shambhu*
16) Maruganas do puja to a Triloha Linga (three kinds of metals) called *Umesh / Bhupesh*
17) Raakshasas pay penance to an iron Linga and named Siva as *Bhuta Bhavya Bhavodbhava*
18) Guhyaka Ganas perform puja to a mirror-made Siva Linga named *Yoga*
19) Muni Jaigeeshva does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeeswar*
20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva*

21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara*
22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha*
23) Lord Rama did intense 'Japa' to 'Vidyunmani' Linga in the name of *Jyeshtha*
24) Banasura paid homage to Marakathamani Linga named *Varishtha*
25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara*
26) *Lokatrayankara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana
27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatrayashrita* 28) Sani Deva performs 'Japa' on Saturday Amavasya midnight at Maha Sagara Sangama the Bhavari (Honey Bee) Swarupa Linga named *Jagannadha*
29) Ravana implored to a Linga made of Chameli flower and named it *Sudurjaya*
30) Siddhaganas paid respects to Manasa Linga called *Kama Mrityu Jaraatiga*
31) Raja Bali worshipped Yashamaya (Famed) Linga named *Jnanatma*
32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name *Jnana gamya*
33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named *Jnaanajneya*
34) Maharshi Phenaj (foam) who drank Phena did Upasana to Phena Linga called *Sarvavid* 35) Sage Kapila performed Japa to Balukamaya Ling named *Varada.*
36) Saarasvat, the son of Devi Sarasvathi did Upasana to Vanimaya Linga named *Vaageeswara.*
37) Sivaganas made a Linga of Bhagavan Siva and provided penance to *Rudra.*
38) Devathas made a Jambu River golden Linga to pray to *Sitikantha.*
39) Budha prays to Shankhamaya (conchshell) Linga by the name of *Kanishtha.*
40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named *Suvedha.*
41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of *Kapardi*
42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called *Karaala* to pray.
43) Garuda prays to an Odanamaya Linga named *Haryaksha.*
44) Kamadeva Manmadha prays to a jaggery made Linga called *Rathida* .
45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga *Buddhakesha.*
46) Visvakarma prayed to a Prasaadamaya (or of the shape of a Mahal / Building) Linga called *Yamya.*
47) Vibhishana made a dustfulof Linga called *Suhrutam* to pray.
48) Raja Sagar who brought Ganga from Siva's Head made a 'Vamsamkura' Linga called *Sangat*.
49) Rahu made a Hing (asafoetida) made Linga named *Gamya* to worship.
50) Devi Lakshmi made a Lehya Linga named *Harinetra* and worshipped it.
51) Yogi Purush prays to Sarvabhuthatha Linga called *Sthaanu.*
52) Human beings prepare a wide variety of Lingas and worship them by the name of *Purusha.*
53) Nakshatras (Stars) pray to Tejomaya (full of Radiance) Linga called *Bhaga / Bhaskara.* 54) Kinnaras make a Dhaatumaya Linga by the name of *Sudeepth* for Japas.
55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named *Deva Deva.*

56) Charanas worship dantamaya (full of Teeth) Linga called *Ramhas.*
57) Sadhya ganas pray to Saptaloka maya Linga titled *Bahurupa.*
58) Ritus worship Doorvaankura maya Linga named *Sarva.*
59) Celestial Damsel Urvasi prays to Sindhura Linga named *Priya Vasan.*
60) Apsaras perform Archana to Kumkuma Linga called *Abhushana.*
61) Guru Deva performs puja to Brahmachari Linga named *Ushnivi.*
62) Yoginis offer their obsequiousness to Alakthak Linga by name *Suvabhruk.*
63) Siddha Yoginis worship Srikhanda Linga named *Sahasraaksha.*
64) Dakinis perform puja to Lingas made of Mamsa or Meat and call Siva by the name of *Sumidhsha.*
65) Manna Ganaas worship Annamaya Linga called *Girisha.*
66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth.*
67) Muni Devala made Yavamaya Linga and called Siva with the name of *Pathi.*
68) Valmiki Muni made a Linga of Valmikas and prayed to *Chira Vasa.*
69) Pratardan prays to Baana Linga named *Hiranyabhuj.*
70) Daityagana made Rayi made Siva Linga and prayed to *Ugra.*
71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi.*
72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya.*
73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi.*
74) Pitruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Vrishapathi.* 75) Gouthama Muni worships Godhulimaya Linga named *Gopathi.*
76) Vanaprastha ganas display veneration to a phalamaya (full of fruits) Linga named *Vrikshavrita*
77) Karthikeya is highly devoted to Siva in the form of a stone Linga called *Senanya*
78) Ashtavatar Nag worshipped Dhanya linga called *Madhyama.*
79) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta.*
80) Yama worships 'Kalaaya samaya' Linga called *Dhanvi.*
81) Parasurama prays to Yavaankura Linga named *Bhargava.*
82) Pururava prays to Ghritamaya (Gheeful) Linga by name *Bahurupa.*
83) Mandhata paid admiration to a Sugary Linga by name *Bahuyug.*
84) The clan of Cows utilises a Dugdhamaya Linga (full of Milk) for paying their respects and sincere devotion to *Nethra sahasrak.*
85) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati.*
86) Nara and Narayana worship Siva in the form of Mounji Linga named *Sahasra Sirsha.*
87) Pruthu worships Thaaksharya Linga known as *Sahasra Charan.*
88) Birds pay their homage to Vyoma Linga in the name of *Sarvatmaka.*
89) Prithivi prays to Gandhamaya Linga named as *Dvithanu.*
90) The entire Animal Kingdom prays to Bhasmamaya Linga known by the name of *Maheswara.*
91) Rishiganas perform Upasana to Jnanamaya Linga called *Chirasthan.*
92) Brahmanas do penance to Brahma Linga in the name of Siva as *Jyeshtha.*
93) Sesha Nag worships to 'Gorochanamaya' Linga named *Pashupathi.*
94) Vasuki Nag prays to Visha (poison) Linga with the name of *Shankara.*
95) Takshaka Nag prays to Kaalakutamaya Linga called *Bahurup.*
96) Karkotaka Nag pays esteem to Halahalamaya Linga named *Pingaksha.*

97) Shringi prays to Vishamaya Linga by the name of *Dhurjati.*
98) Puthras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*.
99) Siva Devi worships Parama maya Linga named *Vyambak.*
100) Matsya and such other Jeevas pray to Shastramaya Linga named *Vrishakapi.*

Phalasruti : Whoever recites Siva Sata Rudreeyam in the morning, the sins committed by the mind, tongue and action get vanished; diseases and fatigue get dissolved; fear and apprehension evaporate; and worries and anxiety disappear. Those who utter the hundred names of Parama Siva and make Salutations to Him as many times would instantly secure mental peace and contentment. [Skanda Purana]

Surya Ashtottara Namaavali

Adidevosi Devaanaiswaryaayachha tameeshwarah/
Adikartaasi Bhutaanaam Deva devo Diwaakarah/
Jeenanah Sarva bhutaanaam Devagandharwa Raakshasaam,
Muni kinnara sidhhaanaam tathaivoragapaksheenaam/
Twam Brahmaa twam MahadevastwamVishnustwam Prajaapatih,
Vaayustindrascha Somascha Vivaswaan Varunastathaa/
Twam Kaalah Srishti kartaacha Hartaa Bhartaa tathaa Prabhuh,
Saritah Saagarah Shailaa Vudyudindra Dhanuumshicha/
Pralayah Prabhavashaiva Vyaktaavyaktah Sanaatanah,
Ishwaraatparato Vidyaa Vidyaayaah Paratah Shivah/
Shivaatparataro Devasatwameva Parameswarah/
Sarvatah Paanipaadaantah Sarvatokshishiromukhah/
Sahasraamshuhu Sahasraasyah Sahasracharanekshanah,
Bhutaadi Bhurbhuvah swascha Mahah Satyam Tapojanah/
Pradeeptam Deepanam Divyam Sarvaloka prakaashakam,
Durnireeksham Surendraanam yadrupam tasyatey namah/
Sara Siddhaganairjushtam Bhrugvatri Pulahaadhibhihi,
Stutam Paramavyaktam yadrupam tasyatey namah/
Vedyam Vedavidaam nityam Sarva jnaana samanvitam,
Sarva Devaadi Devasya yadrupam tasyatey namah/
Viswakrudwiswa bhutam cha Vaiswaarara suraarchitam,
Viswasthita –manithyam cha yadrupoam tasyatey namah/
Param Yajnaatparam Vedaatparam Divah,
Paramaatmebhikhyaatam yadrupam tasyatey namah/
Avigneyamanaalakshyama dhyaanagatamavyayam,
Anaadinidhanam chaiva yadrupam tasyatey namah/
Namo namah Karana Kaaranaaya Namo namah Paapa vimochanaaya,
Namo Namastey Ditijajaardanaaya Namo namo Roga vimochanaaya/
Namo namah Sarvavarapradaaya Namo Namah Sarva Sukhah pradaaya,
Namo namah Sarva dhana pradaaya Namo namah Sarva matihpradaaya/

Brahma Deva further stated:

Om Suryoryamaa Bhagatwashtaa Pushaarkah Savitaa Ravih,

Gabhastimaanajah Kaalow Mrutyutdhaataa Prabhaakarah/
Prithivyaapascha Tejascha kham Vaayuschja paraayanam,
Somo Bruhaspatih ShukroBudhongaaraka Yeva cha/
IndroVivishvaadeeptaamshuh Shuchih Sourihi Sanescharah,
Brahmaa Vishnuscha Rudrascha SkandoVaishravano yamah/
Vaidyuto Jaatharaagniraindhanastejasaam Patih,
Dharmadhwajo vedakartaa Vedaango Vedavaahanah/
Krutam Tretaa Dwaaparascha Kalih Sarvaamaaraashrayah,
Kalaakashtha muhurtaascha Khapaa Yaamataasthathaa Kshanaah/
Samvatsarakaroswattah Kaalachakro Vibhaavasuh,
Purushah Shaaswato Yogi Vyaktaavyakta Sanaatanah/
Kaalaadhyakshayah Prajaadhyasho Vishvakarmaa Tamonudah,
Varunah Saagaromschascha jeemutoo jeevanorihaa/
Bhutaashrayo Bhuta patih Sarva loka namaskrutah,
Srashtaa Samvartako Vahnih Sarvassyaadiralolupah/
Anantah Kapilo Bhaanuh Kaamadah Sarvato mukhah,
Jayo Vishaalo VaradahSarva Bhutanisheyvitah/
Manah Suparno Bhutaadhih Sheeghranah Praanadhaaranah,
Dhanvantarir Dhumaketuraadi Devoditeyh Sutah/
Dwaadashaatmaa Ravirdakshah Pitaa Maataa Pitaamahah,
Swargadwaaram Mokshadwaaram Trivishtapam/
Deha Kartaa Prashaantaatmaa Vishvaatmaa Sukshaatamaa Maitreyah Karunaanvitah/

(Bhagavan Surya! You are the Adi Deva. As you are the High Epitome of Iaishwaraya or Affluence, you are the Ishwarya (Highest) of all Devas; the Prime Creator of Creation too and the Preserver of the Principal Elements /Maha Bhutas, Devatas, Gandharvas, Raakshasaas, Munis, Kinnaraas, Siddhaas, Nagas, Birds and so on; You are the Trimurtis, Pajapatis, Vayu, Indra, Soma, Viviswaan, Varuna, Kaala; Srishti Karta, Dharta, Samharta; You are the Rivers, Seas, Mountains, Vidyutcchakti (Electricity), Indra Dhanush (Rainbow), Pralaya (The Great Devastation), Vyaktaavyata (Seen and Unseen) Sanatana Purusha (The Fore- Most Being), the Most Evident Supreme Energy; You are the Physique and its limbs; the Thousand Kiranas or Rays, with Thousand Faces, Eyes, Feet and the Chief Cause of the Causes; You are the Embidiment of Bhuh, Bhuvah, Swaha, Mahah, Janah, Tapah, and Satya; Your Effulgence is such that even Devas could never vision it clearly, let alone human beings; Devatas and Siddhas as well as Maharshis like Bhrigu, Atri, Pulah etc. are constantly engaged in Praises for you; You are the Vishwa Vyapak or Prevading the Totality of Universe; You are the Swarupa (Form) of Yagnas, Vedas, beyond Lokas and Dyulokas; Avigneya, Alakshya, Achintya, Avyaya, Anaada, and Anata (Unknown, Untargettable, Undefinable, Everlasting, Symbolic of Pure Ecstacy, and Unending); My Greetings to you the Cause, Causation and the Causer; the Unique Sin-Demolisher; the Destroyer of Daitya Peeda, Roga Peeda and Samasta Peedas and the bestower of boons, happiness, contentment, prosperity and above all Uttama Buddhi (Outstanding Noble Mentality).

Brahma further eulogized Surya Deva as follows:

(Om Surya, Aaryama, Bhaga, Twashta, Pusha (Sustainer), Arka, Savita, Ravi, Gabhastimaan or the Possessor of High-beam Rays; Aja or birthless; Kaala, Mrityu, Dhata or the one who is the Prime Hold; Prabhakara or the Embodiment of Glow; Prithvi, Aapa or Water; Teja, Swa or Sky; Vayu, Parayana the Unfailing High-Form of Protection; Soma, Brihaspati, Shukra, Angaraka, Indra, Vivi swaan, Deeptaamshu or the Provider of Prakasha Kiranaas; Shuchi or the Symbol of Purity; Sauri or the Surya Putra Manu; Shanaischara, Brahma, Vishnu, Rudra, Skanda, Vaishravana (Kubera), Yama, Vaidyuta or the Origin of Vidyut Shakti; Agni, Jatharaagni or the In-Fire of Physique; Iandhana (the form of Fire-wood); Agni, Tejahpati, Dharmadwaja or the Insignia of Virtue; Veda Karta, Vedaanga, Veda vaahana, Krita (Satya Yuga), Treta, Dwapara, Kali Yugas; Sarvaamaraashraya; Time Units viz. Kala, Kaashta, Muhurta, Kshapa or Night Time Unit; Yaama or Prahara and Kshana; Samvatsara kara, Asvattha, Kalachakra, Vibhavasu or Agni; Purusha, Shaaswata, Yogi, Vyaktaavyakta / Percievable and Imperceivable; Sanatana, Kaalaadhyaksha or the Presiding Deity of Time; Prajaadyaksha, Vishwakarma, Tamonuda or the banisher of darkness; Varuna, Saagara, Amsha, Jeemuta (Clouds), Jeevana, Ariha the destroyer of Enemies; Bhutaashraya, Bhutapati, Sarvaloka namaskrita or He who is respected by all Lokas; Srashta, Samvartakaagni (Pralayaagni); Alolupa (Alobha); Ananta, Kapila, Bhanu, Kaamada (Fulfiller of desires); Sarvatomukha or the Possessor of Faces in all directions; Jaya, Vishaala, Varada the Provider; Sarva bhuta nishevita, Mana, Suparna (Garuda), Bhutaadi, Sheeghraga; Praanadharana, Dhanvantari, Dhumaketu, Adideva, Aditi putra, Dweaadashaatmaa or the Form of Twelve Suns; Ravi, Daksha, Pita, Maataa, Pitaamaha Swargadwara, Prajaadwaara, Miokshadwara, Trivishtapa or Swarga; Dehakarta, Prashaantaatma, Vishwaatma, Vishvatomukha, Charaacharaatma, Sukshaatma, Maitreya and Karunaanvita (Ever Merciful).
[Essence of Brahma Purana]

Ashtottara Namavali of Karthikeya

(1)Brahmavaadi (Profounder of Parama Tatvas) (2) Brahma (Creator and the Reciter of Vedas) (3) Brahma Vid (The Exponent and Interpreter of Brahma Gyan) (4) Brahma Vatsala (The beloved of Lord Brahma) (5) Brahmanya (Brahmana Bhakta) (6) Brahmadeva (7) Brahmad (The Donor of Brahma Gyan) (8) Brahma Sangrah (The absorber of Vedardha or the Para Brahma's reality) (9) Sarvotkrushta Parama Teja (The Highest of All of Super Luminosity) (10) Mangala Mangala (The Most Propitious of the Propitious) (11) Aprameya Guna (He who has countless qualities) (12) Mantra Mantraga (The Quintessence of Mantras) (13) Savitrimaya (Full of Pranava or Omkara) (14) Sarvatra Aparajita (Always unconquerable) (15) Sarvatmika Mantra (The universally applicable Mantra) (16)Deva (Replete with Divinity) (17) Shadakshara Vatam Vara (The best reciter of Om Namassivaya) (18) Gava Putra (The Illustrious Son of Cow or Ganges) (19) Surarighna (The Destroyer of the Enemies of Devas) (20) Sambhava (He who makes the Impossible possible) (21) Bhava bhaavana (The Creator of the Universe in the form of Brahma) (22) Pinakini (The Carrier of Pinakini Dhanush in the form of Shankara) (23) Shatruha (The Terminator of Opponents) (24) Swetha (He assumes the form of a white Mountain or Himalaya) (25) Guudha (Born in a hidden place or He who has latent Shakti) (26) Skanda (He who jumps while

walking) (27) Suraagrani (The Chief of Suras) (28) Dwaadasha (Who has twelve eyes and ears) (29) Bhu (Bhu mandala Swarupa or the Form of Earth) (30) Bhuvah (Antariksha Rupa or Of the form of Sky) (31) Bhavi (Bhavitva Rupa)
(32) Bhuva Putra (Bhumi Putra as Siva's manliness was absorbed into Earth)
(33) Namaskruth (Saluted by one and all) (34) Nagaraja (The King of Serpents)
(35) Sudharmatma (Epitome of Virtue) (36) Naka Prushtha (He is the Base of Swarga as He is the Saviour of Devas) (37) Sanatan (He is Eternal) (38) Hema garbha (Born of Siva's gold-like semen) (39) Mahagarbha (Born of several mothers) (40) Jaya (Victorious) (41) Vijayeswara (The Deity of Victory) (42) Karta (The Performer)
(43)Vidhata (The Preserver) (44) Nithya (Everlasting) (45) Nithyarimardana (The constant destroyer of enemies) (46) Mahasena (The Chief of a huge army)
(47) Maha Teja (The most Illuminated) (48) Virasena (Commander of a Valiant army)
(49) Chamupati (The Leader of Militia) (50) Surasena (The Principal of an intrepid band of soldiers) (51)Suradhaksha (The Supreme Head of Devas) (52) Bhimasena (The Chief of a terrifying military) (53) Niramaya (Devoid of illness) (54) Shouri (The most gallant Son of Shankara) (55) Patu (Smart and Enterprising) (56) Maha Teja (The highly radiant) (57) Viryavan (Personification of Might) (58) Satya Vikram (Courageously Truthful) (59) Tejogarbha (Agni Putra) (60) Asuripu (Antagonist of Demons)
(61) Suramurthi (A byword for Devas) (62) Surojit (More gutsy than Devas)
(63) Krutajna (Grateful to those who stand by Him) (64) Varada (Bestower of windfalls)
(65) Satya (Satyavadi or He who stands for Truth) \(66) Sharanya (Protector of those who seek refuge) (67) Sadhu Vatsal (Affectionate and kind to the Good)
(68) Suvratha (Benefactor of those who perform good Vrathas) (69) Surya Sankaasha (Luminous like Sun) (70) Vahnigarbha (Begotten of Agni) (71) Ranotsuk (Enthusiastic of Battles) (72) Pippali (Consumer of Pippali) (73) Seeghraga (Travels at top speed)
(74) Roudri (Son of Rudra) (75) Gangeya (Son of Ganges) (76) Ripudarun (Demolisher of Foes) (77) Kartikeya (Son of Krittikas) \(78) Prabhu (Highly accomplished)
(79) Kshanth (Forgiving and Patient) (80) Neela-damshtra (Blue Thoated) (81) Mahamana (of large heart disposition) (82) Nigrah(Possessive of Restraint) (83) Netha (Leader) (84) Suranandana (Provider of happiness to Devas) (85) Pragrah (Controller of Enemies) (86) Paramananda (Extremely blissful) (87) Krodhagna (Alleviates the anger of Devotees) (88) Tar (Producer of heavy sound) (89)Vucchrit (High stamper of feet) (90) Kukkuti (Keeper of Cock as chariot flag) (91) Bahuli (Possessor of many useful implements) (92) Divya (Has Divine illumination) (93)Kamad (Fulfilled of desires) (94) Bhurivardhan (Has extreme amusement) (95) Amogh (Unconquerable and ever successful) (96) Amritada (Endower of Amrit) (97) Agni (Agni Swarup)
(98) Shatrughna (Terminator of Opponents) (99) Sarvabodhan (Provider of Knowledge to one and all) (100) Anagha (Devoid of sins) (101) Amar (indestructible) (102) Sriman (Highly Prosperous) (103) Unnati (High Profiled) (104) Agni Sambhava (105) Piscacha

Raja (King of Piscachas and Siva Ganas) (106) Suryabha (Akin to Sun God in radiance)
(107) Sivatma (Siva Swarupa) and (108) Sanatana (Eternal).

Phalashruti: Those who recite the Ashtottara of Kartikeya become fearless, contented, and happy; a pregnant woman reads or hears the Ashtottara would be blessed with a son of virtue and fortune; and if unmarried girls read they are sure to secure ideal husbands.

Krishnamrita Stotra

Samasta Japa Yagjnaanaam Phaladam Paapanaashanam, Shrunu Devi Pravakshyaami Naamaaashtottaram Shatam/ Sahasrannaamnaam Punyaanaam Triraavrityaa tu yatphalam, Ekaavrityaa tu Krishnasya naamaikam tatprayacchati/ Tasmaatpunyataram chaitat-stotram Paatakanaashanam, Naamnaamastottara shatasyaahmeva Rishih Priye/ Chhandonushtthub devataa tu Yogah Krishnariyaavahah, Shri Krishnah Kamalaanaatho Vaasudevah Sanatana/ Vasudevaatmajah Punyo Leelaa Maanusha Vigrahah, Sri Vatsa Koustubha dharo Yashodaa Vatsalo Harih/ Chaturbhujaachakraasi gadaa shankhaayudhaa-yudhah, Devakinandanah Shreesho Nandagopa priyaatmajah/ Yamunaa Vega Samhaari Balabharda Priyaanujah, Putanaa jeevita harah Shakataasura bhanjanah/ Nandavraja janaanandi Sacchidaananda Vigrahah, Navaneeta viluptango Navaneetanatonaghah/ Navaneeta lavaa haari Muchukunda prasaada krut, Shodasha Streesaharshestribhangi Madhuraakrutih/ Shukavaagamrutaabdheendurgovindo Govidaam patih, Vatsapaalana samchaari Dhenukaasura mardanah/ Truneekruta trunaavarto Yamalaarjuna bhanjanah, Uttaalaa taala bhettaa cha tamaala shyaamalaakritih/ Gopagepeeshwaro Yogi Surya Koti Samaprabhah, Ilaapatih Paranjyotiryaadavendro Yadudwahah/ Vanamaali Peetavaasaah Paarijaataapahaarakah, Govardhanaachalodhartaa Gopaalah Sarva paalakah/ Ajo Niranjanah Kaamajanakah Kanjalochakah, Madhuhaa Mathuraanaatho Dwaarakanaatha ko Bali/ Vrindaavanaanta sanchaari Tulasidaama bhushanah, Shyamantaka maney hartaa Naranaaraayanaatmakah/ Kubjaakrishtaambara dharo Mayee Parama Puurushah, Mushti kaasura Chaanura malla yuddha vishaaradah/ Samsaara Vairi Kamsaarirmuraarirnaraka-ntakah, Anaadi Brahmachari cha Krishnaavyasana Karshakah/ Shishupaala shiracchettaa Duryodhanakulanta krit, Viduraakruura varado Vishwa rupa pradarshakah/ Satyavaaksatya Sankalpah Satyabhaamaarato Jayee, Subhadraa purvajo Vishnurbheeshma mukti pradaa-yakah/ Jagadguru Jagannatho Venu Vaadya Vishaaradah, Vrishabhaasura Vidhvamsee Bakaarir Baana baahu krit/ Yudhishtara pratishthaataa Barhibarhaavatamsakah, Partha saaratiravyakto geetaamrita mahodadhih/ Kaaliyaphanimaanikya ranjita shri padaambjah, Daamodaro Yagnabhoktaa Daanavendravinaashanah/ Naraayanah param Brahma panna-gaavashana vaahananah/ Jalakreedaa samaasakta Gopivastraapahaarakah/ Punya Shlokas-Teertha paado Vedavedyo Dayaanidhih, Sarva tirthaatmakah Sarvagraharupi Paraatparah/

Ityevam Krishna Devasya naamnaamashtottaram shatam, Krishnena Krishna Bhaktena Shrutwaa Geetaamrutam Puraa/ Stotram Krishna priyakaram krutam tasmaanmayaa Shrutam, Krishnapremaamrutam naama paramaananda daayakam/ Atyutbhava duhkaghnam Paramaayushya varthanam, Daanam Vratam Tapasteertham yatkrutam twiha janmani/ Pathataam Shrunavataam chaiva kotikotigunam bhavet, Putrapradamaputraanaamagatinaam Gatipradam/ Dhanavaaham daridraanaam Jayecchunaam Jayaavaham, Shishunaam Gokulaanaam cha pushtidam Punyavarthanam/ Baalaroganahaadeenam shamanam Shanti Kaarakam, Antey Krishna smaranadam Bhavataapatrayaahakam/Asiddha saadhakam Bhadrey Japaadikaramaatmanaam Krishnaaya Yadavendraaya Jnaana samudraaya yoginey/ Naathaaya Rukminishaaya Namo Vedaanta Vediney,Imam Mantram Mahadevi Japanneva Divaashinam/ Sarvagrahaanugrahbhaaksarvapriyatamo bhavet, Putra poutrehi parivritah Sarva Siddhi samruddhimaan/] (`This highly popular 'Krishnaashtottara' is extremely popular, auspicious, Provider of Siddhis, Destroyer of severe sins, Giver of the fruits of several Tirtha Yatras, Granter of Japa Yagna Phalaas; Even if one Pavitra naama of Govinda would suffice to

secure Punya and if the Ashtottara is read out or heard for three weeks then the dividends are enormous indeed! Bhu Devi! Sesha was the Rishi of this Ashtottara; the Chhandas or the Prosody was known as Anushttup andYoga was titled as Krishna and the Ashtottara is as follows: Shri Krishna, Kamala natha, Vaasudeva, Sanatana, Vesudevaatmaja, Punya Swarupa, Leela Manusha Vigraha or the Embodiment of Illusions; the wearer of Sri Vatsa Kaustubha Mani; the beloved of mother Yashoda; Hari or he whose mere utterance of this name smashes all kinds of sins; he who was adored with Shankha-Chakra-Gada-Kripana weapons; the son of Devaki; Nandagopa's beloved son; he who controlled the swift currents of the waters of River Yamuna; the cherished brother of Balabhadra; the killer of Rakshasi Putana; the destoyer of the Shakatasura; the darling of the Nanda-Vraja Villagers; Sacchidananda or the Ever Happy Being; He whose body parts were smeared with butter; He who enjoys dance to secure butter; Anagha or the Sinless; He as a child playfully steals butter for fun; the Lord who granted Mukti to Rishi Muchukunda; He who was the Unique husband of sixteen thousand women; the embodiment of sweetness; he who was created by the sacred words of Suka Muni; Govinda! Govidaampati or the Head of all matters related to Cows; He was in the habit of nurturing cows and calves; the slayer of Dhenukasura; the slaughterer of Trinaavartaasura in grass bits and pieces; Vanamali; Peetavaasa or dressed in yellow attire; the securer of the Parijata flower from Swarga; the lifter of Govardhana Mountain as if it were a toy!; Gopala; Sarvapaala; Aja or who was never born; Nirtanjanma; Kamajanaka or the father of Manmatha; Kanjalochana; the Lotus-Eyed; Madhuha or the Killer of Demon Mathura; Dwarakanatha; Balavaan; Brindaavana Sanchari; he sports Tulasi Garlands; he who took away the glittering and Gold-yielding Shyamantaka Jewel; the Form of Nara and Narayana; he who was attracted by the dress of Kubja and straightened her up; Maya Swabhava; expert in killing Mushtika asura and the wrestler Chanura; Samsara Vairi or the Antagonist of Samsara; Kamsaari; Muraari Narakantaka; Sanatana Brahmachari; the Reliever of Droupadi's predicaments; the smasher of Sishupala's haughty head; the eradicator of Duryodha's Vamsha; the bestower of boons to the virtuous Vidura and Akrura; the manifestor of Vishwa Rupa or the Mammoth Form of Universe; The Embodiment of Truth and Truthful Thoughts; the favourite of Devi Satyabhama; Jayee or of the characreristic of Victory; the elder brother of Subhadra; Vishnu! The imparter of Mukti to Bheeshma; Jagadguru; Jagannaatha; Expert in Venu Vadya; the killer of Vrishabhaasura; the Enemy of Bakaasura whom Bhima killed; slicer of Banasura's hands; the Appointer of Yudhishtara as the King; Barhi barhaavatamsa or he who adorned Peacock feathers on his headgear; Parthasarathi or the Charioteer of Arjuna; Avyaka or the Undiscernible; the Ocean of Gitaamrita; He who displayed his soft feet with the illumination of the diamonds on the hoods of Kaliya Serpent!; Damodara or he who tied up his tummy and waist with a silken thread; who revelled in swimming and water sports; the Stealer of the dresses of Gopikas as they were swimming; Punya Shloka or praised by the Virtuous; Tirtha Paada or where His Feet touch would be Holy Places; Veda Vedya or who is comprehended only by Vedas; Dayanidhi the Icon of Mercy; Sarva Tirthaatmika or His Soul represented all the Hallowed Places of Pilgrimage; Paratpara or the Supreme Most!)

The above Ashtottara of Bhavan Krishna was scripted by Veda Vyasa which Agastya Muni said that was instructed to Bhargava Rama. This potent Ashtottara was documented after hearing the 'Geetaasaara' or the Essence of Gita. Those who read or hear the Ashtottara would overcome all kinds of tribulations and miseries; enhances Arogya (Health), Aishwarya (Opulence), Jaya (Victory), Graha Shanti, Good Progeny, reputation and bestows the fruits

of Dana, Vrata, Tapa, and Tirtha Yatras manifold. Agastya Muni further assured that reciting the Stanza viz. Krishnaaya Yadavendraaya naana mudraaya Yoginey, Naathaaya Rukmini -shaaya Namo Vedanta vediney/ would yield endless benefits!
[Essence of Brahmanda Purana]

Shri Rama Shata Naamaavali

Om Shri Ramo Ramachandrascha Rama Bhadrascha Shashwatah/
Rajivalochanah Shriman Rajendro Raghupungavah//
Janakivallabho Jaitro Jitamitro Janaardanah/
Vishwamitra Priyo Daantah Sharanaagatatatparah//
Baali pramathano Vaagmi Satyavak Satya Vikramah/
Satyavrato Vrataphalah Sadaa Hanumadaashraya//
Kausaleya Kharadhwamsi Viraadha vadha Panditah/
Vibhishana paritraataa Dashagriva shiroharah//
Saptataala prabhetaacha Harakodandakhandanah/
Jamadagnya Mahadarpa dalanastaada –kantakrit//
Vedantaparo Vedaatmaa Bhavabandhaika bheshajah/
Dushana Trishirorischa Trimurtirstrigunastraayi//
Trivikramastrilokatmaa Punya chaaritra kirtanah/
Triloka rakshako Dhanvi Dandakaaranyavaasa krit//
Ahalyaa paavanaschaiva Pitru Bhato Varapradah/
Jitendriyo Jitakrodho Jitilaabho Jagat Guruh//
Ruksha Vaanara Sanghaati Chitrakuta Samaashrayah/
Jayantatraana varadah Sumitra Putra Sevitah//
Sarva Devaadhi Devascha Mrita Vaanarajeevanah/
Mayaa Maaricha hanta cha Maha Bhaho Maha Bhujah//
Sarva deva stutah Soumyo Brahmanyo Munisattamah/
Maha Yogi Mahodaarah Sugriva Sthitar Raajatah//
Sampurnadhika phalah Smruta Sarvaaghanaashanah/
Adi Purusho Maha Purushah Paramah Purushastatha//
Punyadayo Mahasarah Purana Purushotthamah/
Smita Vaktro Mitabhaashi Purvabhaashi cha Raghavah//
Anantaguna gambhiro Dhirodatta gunottarah/
Mayamanusha chaaritro Maha Devaabhi pujitah//
Setu krujjita vaarishah Sarva Tirthamayo Harih/
Shyamaanga Sundarah Shurah Peetavaasaa Dhanurdharah//
Sarva Yagnaadhipo Yagno Jaraamarana varjitah/
Shivalinga Pratishthaata Sarvaagha ganavarjitah//
Paramaatma Param Brahma Sacchhidaananda vigrahah/
Param Jyotih Param Dhama Paraakaashah Paraatparh//
Pareshaha Paaragah Paarah Sarvabhutaatmakah Shivah/
Iti Shri Rama chandrashya Naamaamashtotthatam Shatam/
Guhya Guhyantaram Devi tava snehat prakeertitam//
Ramaya Ramabhadraya Ramachandraya Vedhasey
Raghunathaaya nathaaya Sitaayah Pataye Namah/ [Essence of Padma Purana]

SAHASRA NAMAAS AND TRISHATI

Shiva Sahasranama by Daksha

Namastey Deva Devesha Namastyendhaka -sudana,
Devendratwam Balashreshtha Deva Daanava Pujita/
Sahasraaksha Virupaksha Tryaksha Yagnaadhipapriya,
Sarvatah Paanipaadastwam Sarvatokshishiromukhah/
Sarvatah Shrutimaamllokey Sarvamaavrutya tishthasi,
Shankha karno Mahakarnah Kumbhakarnornavaalayah/
Gajendra karno Gokarnah Shatakarno Namostutey,
Shatodarah Shataavartah Shata jimvah Sanaatanah/
Gaayanti twaam Gayatrino archantyantyarkamarkinah,
Deva Daanava goptaa cha Brahma cha twam Shatakratuh/
Murtimaamstwam Mahaamurthih Samudrah sarasaam nidhih,
Twayi Sarvaa Devataahi gaavo goshtha ivaasatey/
Twattah Shareerey pashyaami Somamagnim jaleswaram,
Adityamatha Vishnum cha Bramhaanam sa Bruhaspatim/
Kriyaa Karana Kaaryecha Kartaa Kaaranameyvacha,
Asaccha Sadasacchaiva tathaiva Prabhavaapyayou/
Namo Bhavaaya Sharvaaya Rudraaya Varadaayacha,
Pashunaam Patayechaiva Namostwandhaka ghaatiney/
Trijataaya Triseershaaya Trishulavara dhaariney,
Triambakaaya Trinetraaya Tripuraghnaaya vai namah/
Namaschandaaya Mundaaya Vishwachandadharaayacha,
Dandiney Shankha karnaaya Dandi Dandaaya vai namah/
Namordha Chandikeshaaya Shushkaaya Vikrutaaya cha,
Vilohitaaya Dhumraaya Nilagreevaaya vai namah/
Namostwapratirupaaya Virupaaya Shivaayacha,
Suryaaya Surya pataye Suryadhwaja pataakiney/
Namah Pramatha naashaaya Vrushaskandhaaya vai namah,
Namo Hiranyagarbhaaya Hiranya kavachaaya cha/
Hiranya krutachudaaya Hiranyapataye namah,
Shatru ghaataaya Chandaaya Parna shankhashayaacha/
Namah stutaaya stutaye stuuyamaanaaya Vai namah,
Sarvaaya Sarva bhakshaaya Sarva bhutaantaraatmaney/

2) Namo homaaya Mantraaya Shukla dhwaja pataakiney,
Namonmayaaya Nyaayaaya Namah Kilikilaaya cha/
Namastwaam shamaanaaya shayitaayotthitaaya cha,
Sthitaaya Daavamaanaaya kubjaaya kutilaaya cha/
Namo nartana sheelaaya Mukhavaaditra kaariney,
Badhaapahaaya Lubdhaaya Geetavaaditra kaariney/
Namo Jyeshthaaya Shreshthaaya Balapramadha -naayacha,
Ugraaya cha Namo Nityam Namascha Dashabaahavey/

Namah Kapaala hastaaya sita bhasma priyaayacha,
Vibhishanaaya Bhimaaya Bhishma Vrata dharaaya cha/
Naanaa Vikruta Vaktraaya Khadga jimhogra damshtriney,
Paksha maasa lavaarthaaya Tumbi Veenaapriyaayacha/
Aghora ghora rupaaya Ghoraaghora taraaya cha,
Namah Shivaaya Shantaaya Namah Shantatamaaya cha/
Namo Buddhhaya Shuddhaaya Samvibhaaga Priyaaya cha,
Pavanaaya Patangaaya Namah Saankhya -paraaya cha/
Namaschandaika ghantaaya Ghanataajalpaaya Ghantiney,
Sahasrashata ghantaaya Ghanataa maalaa priyaya cha/
Pranadandaaya Nityaaya Namastey Lohitaaya cha,
Humhumkaaraaya Rudraaya Bhagaakaara priyaayacha/

3) Namopaaravatey Nityam Girivrikshapriyayacha,
Namo Yagnaadhipataey Bhutaaya Prastutaayacha/
Yagnavaahaaya Daantaaya Tathyaayacha Bhagaayacha,
Namastataaya Tatyaaya Taatinipataye namah/
Annadaayaannapataey Namastwanna bhujaayacha,
Namah Sahasrasheershaaya Sahasracharanaayacha/
Sahasrodyutashulaaya Sahasra nayanaayacha,
Namo Baalaarkavarnaaya Balarupa dharaayacha/
Namo Baalaarka rupaaya Kaalakreedanakaaya cha,
Namah Shudhhaaya Buddhaaya Kshobhanaaya kshayaaya cha/
Tarangingita Keshaaya Muktakeshaaya vai n amah,
Namah Shatkarma nishtaaya Trikarma niyataayacha/
Varnaashramaanaam Vidhivatpruthagdharma pravartiney,
Namah Sreshthaaya Jyeshthaaya Namah Kalakalaayacha/
Sweta pingala netraaya Krishnaraktekshananaayacha,
Dharma kaamaartha mokshaaya krathaaya krathanaayacha/
Sankhyaaya Sankhya mukhyaaya yogaadhipataye namah,
Namo Rathyaadhirathyaaya chatushpatha pathaayacha/

4) Krishnaajinottareeyaaya Vyaala Yagnopaveetiney,
Ishaana Rudrasanghaata Harikesha Namostutey/
Thrayambikaayaambikaanaatha Vyaktaavyakta Namostutey,
Kaalakaamada kaamaghna dushtodvrittha nishudana/
Sarvagarhita Sarvaghna Sadyojaata Namostutey,
Unmaadana shataavarta Gangaatoyaadra murdhajah/
Chandraadha samyugaavardha meghaavarta namostutey,
Namonnadaanakartrey cha Annadaprabhavey Namah/
Anna bhoktrecha goptrey cha twameva Pralayaanala,
Jaraayujaandajaaschaiva swedajod -bhijja eva cha/
Twameva Deva Devesha Bhutaagraschaturvidhah,
Charaacharasrashtaa twam pratihartaa twameva cha/
Twameva Brahmaa Vishwesha Apsu Brahmavadantitey,
Sarvasya Paramaa yonih Shuddhaamsho Jyotishaam nidhih/

Ruksaamaani Tathongkaara –maahustwaam Brahmavaadinah,
Haai haayi Harey Haayi huvaahaaveti vaasa krut/
Gaayantitwaam Surasreshthaah Saamaga Brahma vaadinah,
Yajurmaya Rungmayascha Saamaatharva yutastathaa/
Pathyasey Brahmavaadbhistwaam ganaih,
Brahmanaah Kshatriyaa Vaishyaaha Shudraa Varnaaschamaascha ye/
Twamevaashrama sanghascha Vidyustanitamevacha,
Samvatsaraswamrutavo maasaa maasaartha mevecha/
Kalaa kaashthaa nimeshaascha Nakshatraani yugaanicha,
Vrishaanaam Kakudam twam hi gireenaam shikharaanicha/

5) Simho mrigaanaam cha patayastakshakaananta bhoginaam,
Ksheerado hyudadheenaam cha Mantraanaam Pranavastathaa/
Vajram sraharanaam cha vrataanaam Satyamevacha,
Twamevecchhaa cha dweshascha Raago Mohah Shamah Kshamaah/
Vyavasaayo dhrutirlobhah Kaamakrodhau Jayaa Jayou,
Twam Gadee twam sharee chaapi khatvaangee mudgaree tathaa/
Chhethaa Bhoktaa Prahartaacha netaa mantaasi no matah,
Dasha lakshana samyukto Dharmorthah kaama eva cha/
Induh Samudrah Saritah Palvalaani saraamsicha,
Tataavalyastrunoushadhyah Pashavo Mriga Pakshinah/
Dravya karma gunaarambhah Kaala pushpa phalapradah,
Adischaantascha madhyascha Gayatryonkaara eva cha/
Harito lohitah Krishno Naalah Peetastathaarunah,
Kadruscha Kapilo Babhruhu Kapoto matsyakastathaa/
Suvarna retaah vikhyaatah Suvarnaschaapayo kutah,
Suvarna naamaah cha tathaa Suvarnapriya yevacha/
Twamindrascha Yamaschaiva Varuno Dhanadonilah,
Utphullaschitra bhaanushca Swarbhaanurevacha/
Hotram Hotaacha Homyam cha Hutam chaiva tathaaprabhuh,
Trisouparnastathaa Brahmanyajushaam Shata Rudriyam/
Pavitramcha Pavitraanaam Mangalaanaamscha Mangalam,
Praanascha twam Rajascha twam Tamah Satvayutastathaa/
Paanopaanah Samaanascha Udaano Vyana evacha,
Unmeshascha Nimeshascha Kshuthrut jhrumbha tathaiva cha/
Lohitaangascha Damshtree cha Mahaavaktro Mahodarah,
Shuchiromaa Haricchashruurdhva keshaaschalaachalah/
Geetavaaditra nrithyaango geetavaadanaka priyah,
Matsyojaalo jalojyayyo Jalavyalah kuteecharah/
Vikaalascha Sukaalascha Dushkaalah Kaala naashanah,
Mrutyuschaivaakshayontascha Kshama Maayaa karotkarah/
Samvarto Vartakaschaiva Samvartaka balaahakou,
Ghantaaki Ghantaki Ghanti Chudaalo Lavanodadhih/

6) Brahmaa kalaagnivakrascha Danidi Mundastridanda dhruk,
Chaturyugaschatur Vedascha –turhotraschatushpathah/

Chaturaashramyanetaa cha Chaturvarna karaschahum,
Ksharaaksharah Priyo dhurto Ganairganyo Ganaadhipah/
Raktamaalaambara dharo Gireesho Girijaapriyah,
Shilpeeshah Shilpinah Shreshtha Sarva Shilpi pravartakah/
Bhaganetraantakaschandah Pushno Dantavinaashanah,
Swaahaa Swadhaa Vashatkaaro Namaskaara Namostutey/
Goodha vratascha Goodhascha Goodha vrata nishevitah,
Taranastaaranaschaiva Sarva Bhuteshu taaranah/
Dhaataa Vidhaata Sandhaataa Nidhaataa Dhaarano Dharah,
Tapo Brahmacha Satyam cha Brahmacharya tathaarjavam/
Bhutaatmaa Bhutakrudbhuto Bhutabhavya bhavodbhavah,
Bhurbhuvah swaratischaiva Bhutohyagni Maheswarah/
Brahmaavartah Suraavartah Karmaavartha Namostutey,
Kaamabimbavirhantaa Karnikaarastraja priyah/
Gonetaa Goprachaaras –cha Govrusheswara vaahanah,
Chaturmukho Bahumukho Raneshwabhimukhah sadaa/
Hiranyagarbhaha Shakunirdhanadortha patirviraat,
Adharmahaa Mahadaksho Dandadhaaro Ranapriyah/
Tishthan Sthirascha Shtaanuscha Nishkampascha Sunischalah,
Durvaarano Durvishaho Dussaho Duratikramah/
Durdharo Durvesho Nithyo Durdarpo Vijayo Jayah,
Shashah Shashaankanayanah Seetoshnaha Kshutrushaa jaraa/
Aadhayo Vyaadhayaschaiva Vyaadhihaa Vyaadhipascha yah,
SahyoYagnamrigha Vyaadho Vyaadheenaamaakarokarah/
Shikhandi Pundarikascha Pundarikaavalokanah,
Dandadhruk Chakradandascha Roudra bhaagaavinaashanah/

7) Vishapomrutapschaiva Suraapah Ksheerasomapah,
Madhupaschaapaschaiva Sarvapascha Balaabalaha/
Vrishaangavaahyo Vrishabhastathaa Vrishabha lochanah,
Vrishabhaschaiva Vikhyaato Lokaanaam Lokasamskrutah/
Chandraadityou Chakshushi tey Hrudayam cha Pitaamahah,
Agnishtomastathaa deho Dharmakarma prasaadhitah/
Na Brahmaacha Govindah Puraana Rishayo na cha,
Mahaatmyam Veditum Shaktaa Yathaatathyena tey Shivah/
Shivaayaa Murtayah Sukshmaastey Mahyam yaantu darshanam,
Taabhirmaam Sarvato raksha pitaa putramivairasam/
Rakshamaam Rakshaneeyoham tawaanagha Namostutey,
Bhaktaanukampee Bhagavan Bhaktaschaaham sadaatwayi/
Yah Sahasraanyanekaani Pumsumaavritya durdishaam,
Tishthatyekah Samudraantey sa mey goptaastu nithyashah/
Yam Vinidraa Jitaswaasaaha Satyasthaaha Samadarshinah,
Jyotih Pashyanti yunjnaanaastasmai Yogaatmaney Namah/
Sambhakshya Sarvabhutaani Yugaantey Samuopasthitey,
Yah shetey Jalama –dhyasthatam Prapadyombushaayinam/
Pravishya vadanam Raahoryaha Somam pibatey nishi,

Grastyarkam cha Swarbhaanurbhutwaa Somaagnirevacha/
Angushtha maatraah Purushaa Dehasthaam Sarbva Dehinaam,
Rakshantu tey cha maam nithyam nityam chaapyayayantu maam/
Enaapyutpaaditaa garbha Aapo Bhaagagataascha ye,
Teshaam Swaahaa Swadhaachaiva Aapunuvanti swadanticha/
Harshayaanti na hrashyanti Namastebhyastu nithyashah/
Ye Samudrey Nadidurgey Parvateshu Goshtheshu Kaantaara gahaneshucha/
8) Chatushpateyshu Rathyaasu Chatwareshu Subhaasucha,
Hastaswarathashaalasu Jeernodyaanalayeshu cha/
Rasaatala gataayechaye cha Tasmaatparam gataah,
Namastebhyo Namastebhyastu Sarvashah/
Sarvastwam Sarvago Devah Sarvabhuta patirbhavah,
Sarvabhutaantaraatmaa cha teyna twam na nimantritah/
Twameva chejyasey Deva Yagnorvividha dakshinaih,
Twameva Kartaa Sarvasya tena twam na nimantritah/
Athavaa maayayaa Deva mohitah sukshmayaa tava,
Tasmaattyu kaaranaadyapi twam mayaa na nimantritah/
Praseeda mama Devesha twameva sharanam mama, ,
Twam gatistwam pratishthaa cha na chanyosteeti mey matih/

1)My salutations to you Devadeva, destroyer of Andhakaasura, Devendra, Balashreshtha who is worshipped by Devas and Danavas alike; You are Sahasraaksha or thousand eyed, Virupaaksha or with frightening looks, Trayksha or with Three Eyes, Shankha Karna or conchshell-like ears, Maha Karna or of enormous ears, Kumbha Karna akin to a vast pot, Arnavaalaya or whose residence is huge like an ocean, Gaja Karna/ Gokarna Karna or with elephant ears / Cow's ears; Shata Karna or ears in hundreds; Shatodara or hundred bellied; Shataavarta or surrounded by hundreds of bees; Shata jihva or hundred tongued; Gaayanti or Gayatri devotees singing of Shiva'; Surya bhaktaas worship Shiva in Surya rupa; Deva Daanavaas worship Shiva with equal devotion; You are Murtimaan, Maha Murti, deep and abundant like Samudra; all the Devas reside in you and vice versa; we vision in your physique Chandra, Agni, Varuna, Surya, Vishnu, Brahma, and Brihaspati; You are the Kriya, Karana, Kaarya, Karta, Kaarana, Asat, Sadsat, Utpatti, Pralaya, Bhava or Srishti Karta, Sharva, Rudra or the tormentor, Varada, Pashupati, Killer of Andhakaasura, Trijata, Triseersha, Trishula dhaari, Traimbaka, Trinetra, and Tripura naashaka. My obeisance to You Mahadeva! Chanda the highly irritated, Munda the head shaven; Vishwachanda dharaaya, Dandi, Shankha Karna, Dandidanda or Dandi dharana/ Danda (Punishment) giver, Artha Chandikeshaaya or Artha Naareeswara; Sushka or emaciated, Vikruta, Vilohita, Dhumra and Neelagreeva. You are Apratirupa or of Unique Form; Virupa; Shiva or of Kalyana / Mangala Rupa or of Propitious Form. Surya deva carries the Flag and Insignia of Yours; You are the Supreme Chief of Pramatha ganas; the Hiranya garbha Brahma wearing Hiranya Kavacha or Body Shield made of gold and the Hiranyapati or the Prime Master of Gold representing Wealth and Prosperity; the Shatru ghaati or the demolisher of enemies and a Symbol of Fury resisting Injustice and Viciousness; you are the Stuti Swarupa or the Target of all the acclamations and exaltations by one and all; Sarva Swarupa or the Representation of the entire Universe;

Sarva Bhakshi or the Great Devourer; your Dwajapataaka or the Bannerflag of Everlasting Victory is of the Pure White Color. Maha Deva!
2) You are the Homa / Oblations into Agni and also the Mantra with which to invoke Devas and Devis. My greetings and sincere reverences to you always while asleep, awaken, waking up after sleep, while walking, standing or running, or performing nritya or dance and so on. You possess the Forms of Sreshtha (The Highly Distinguished) and the Jyeshtha or the Senior- most; You are the churner of Shakti epitomised; the Ten Handed; Kapaala dhaari; fond of white coloured ash to smear the body; Vibhishana, Bhima, Bhishma Vrata, the Assumer of various repulsive Forms with sword- like tongue and hideous teeth; You are the Time in various units like Paksha-Maasa-Lava and Kshana; the Ghoraghora and Ghoratara Swarupa yet a High Representation of Shanti and Mangala; the benchmark of Shuddha, Buddha and Samvidhanapriya or Purity, Acumen and the Great Provider; You are the Pavana (Wind), Surya and Saankhyaparayana or the Wizard of Sankhya Yoga; You are the Ghanta or the Superlative Bell-its wearer with its magnificent Dhwani and Reverberation; the punisher of Beings for their evil deeds; the Nitya or the Perpetual Lohita Rupa in the habit of making hums like Huum Huum; and Bhagakaara priya Rudra who is unsurpassable.
3) My reverences to you Mahadeva! You have a soft corner for Mountains and Forests full of huge trees; You are the Yagnadhipati, Bhuta-Vartamaana-Bhavishya Rupa or of the Form of Past-Present and Future; the Yajna vaahaka Jitendriya or the Controller of Human Limbs and senses; Satya Swarupa; Bhaga, Tataa-Tataapara- Tataani Pati or the Banks of Waterbodies including the Oceans; You are the Annadata, Anna pati, and Annabhogi too or the bestower of food, the King of Food and also the enjoyer of Food; he who possesses thousand Mastakas / heads and thousand 'Paadaas' feet as also Sahasra Shula/ thousand tridents and Sahasra Netras /thousand eyes; the Bakarkavarna / of the hue of Uprising Sun and Bala Swarupa or of the Form of a child; Maha deva! You are the emblem of Shudda / Cleanliness, Buddha / Grandeur; the Kshobana / the Provider of decay with Kshaya rupa or the Feature of bringing about dissolution with Kaal / Time as his puppet or child plaything; Parama Shiva! Your hair curls are dedicated with the forceful waves of Ganga and your hair tresses are fully freeflung and open; You are always engaged in Shatkarma Nishtha (viz. Sandhya Vandana or Gayatri Japa as prescribed and other Brahmanic duties , Adhyayan / Study of Spirituality, Adhyapan / Teaching Spirituality, Yajana or performing and enable others to perform Sacrificial Fires, Daana / Charity and Pratigrahana /accepting danas); Trikarmanataya or engaged in the Three Tasks of Srishti-Paalana-Samhaarana /Creation-Preservation-Destruction; You are the Supreme Organiser and Administrator of Chaturvarnas of Brahmana-Kshatriya-Vaisya and Sudra Varnaas; and Ashramas of Brahmacharya- Grihasta-Vanaprastha and Sanyaasa and thus the Facilitator of Dharma Pravritti; You possess eyes of varied colours like white, yellow, black and red; You are the Icon of Purushaarthaas Dharma, Artha, Kaama and Moksha as also of the Symbol of Kratha / Destruction, Krathana (Samhara Kartha), Saankhya Yoga and Saankhyamukhya; You are the Charioteer of those who deserve to be driven towards the Prime Chaurasta / Four-Road Cross;
4) You wear black skin as your outside shroud and a serpent as your Yagnopaveeta or the Holy Thread; Ishaana Deva! You are the Swarupa of Ekadasha Rudras /Eleven Rudras; Harikesha / who assumes Pale Yellow Hair style; Vyaktaavyakta Swarupa, Amabika - anaatha; Trinetradhaari; Kaala Kaamada Kaamaaghna or the Emblem of Time, Desire

and its Destroyer; Dushodvrutta Nishudana or the Slayer of the High Form of Evil Forces; you are the Sarvagarhita / the target of those who could never be gauged, the Sarvaghna (Sarva Samhaaraka), and Sadyojaata; He who could convert any body as mentally imbalanced and encircled with hundreds of such persons; who keeps Ganga on his head; called as Chandrartha samugaavarta or he who is encircled by Chandra and Meghaavarta or surrounded by clouds; the Provider of Anna / Food and the Lord of those who provide Anna to others; the Annabhokta and Anna Rakshaka /The Great Consumer of Food and its Protector; You are the Pralaya kaaleena Agni or the Gigantic Fire at the Time of the Universal Annihilation; Devadeveswara! You are the Unique Form of Four kinds of Praanis or Beings viz. Jaraayuja (who wear out with passage of Time like human beings, animals etc); Andaja or are born out of Eggs like birds; Swedaja or those which are born of sweat like worms; and Udbhijja or spring out of soil / Earth; You are also the Srashta and Pratiharta / the Creator and Discharger of Charachara Jagat; You are Vishveswara, Brahma as also the Brahma of Mahajala Swarupa; Sudhaamshu / Moon and the Deposit of Jyotisha; Brahmavaadi Maharshi calls You as Ruk-Saama and Omkaara; Brahmavetthas who recite Saamagaana Ruchas / stanzas like 'Haayi Haayi Harey Haayi Huvaa Haaveti' are always engaged in your commendation; You are the Yajurveda, Rukveda, Sama Veda and Atharvana Veda; Brahmavetthaas are immersed in the Adhyayan or study of Kalpas and Upanisdhads extolling you; You are the Chaturvarna of Brahmana-Kshatriya-Vaishya and Shudras; You are the sparkle of Lightning, resound of clouds; Time Units like Samvatsara, Ritu, Maasa, Paksha, Kala, Kaashtha, Nimesha, Nakshatra and Yugas are all of Shiva Rupa; You are also the Vrishabha Kakud (Bull's hump) and Giri Shikhara (Mountain Peak) alike.
5) Maha Deva! You are like the Lion among animals; Takshaka and Sesha Naga among the Serpents; the Ksheera Sagara among the Oceans; Pranava among the Mantras; Vajra among the Shastras; and Satya Narayana among Vratas; You are the Icchaa (Desire), Dwesha (Dislike), Raaga (Affection), Moha (Infatuation), Shanti (Peace), Kshama (Patience), Vyavasaaya (Strong Decision), Dhairya (Courage), Lobha (Greed), Kaama (Passion), Krodha (Anger), Jaya (Victoy) and Paraajaya (Defeat); You are the Armoury like Gada, Baana, Dhanush, Khatvaanga, and Mudgara; You are the Chhettha (Expurgator), Bhettha (disintegrator) and Praharta (Striker or Attacker); Neta (Chief), Mantaa (Convincer), Manukta (the Persuader); Dasaguna, Dharmaartha Kaama Moksha Swarupa; You are of the Swarupa of Indu, Samudra, Nadi, Palvala or small pond, Sarovara, Lata or creeper, grass, Anna / Food, Pashu, Mriga, and birds; You are also Dravya (Money), Karma / Deeds, and Gunas; You are the Provider Fruits and Flowers as per Seasons; The Maker of the Beginning, the Middle and the End as also the Gayatri and Omkaara Swarupa; You constitute the colours of Green, Red, Black, Blue, Yellow, Kapila, Babhru, Kapota, Shyama and so on; you are the Suvarnaretha or Agni; popular by the name of Gold and as fond of Gold; Devadeva! You are Indra, Yama, Varuna, Kubera, Vaayu, the incandescent Agni, Swarbhanu or Rahu and Surya; the Havana Hota, Hotra or Havan, Homya or worshipped as Homa, Huta or Havi and Prabhu; you are the Trisouparna Rucha or Three leafed Stanza and Yagurveda's Shata Rudriya or the One who is worshipped by various Devas, Danavas, Dikpalakas, Nava Grahas, Rishis, Bhuta-Preta-Piscachas, Gandharvas, Yakshas, Rakshasas, Manavas, Mountians, Nagas etc; You are the Most Sacred and Hallowed, the Mangala among Mangalas or the Most Propitious; the Pancha Praanaas viz. Praana, Apaana, Samaana, Udaana, and Vyana; the Three

Gunaas of Satva, Rajas, and Tamogunas; Unmesha-Nimesha or Opening and Closing of Eyes; the Hunger and Thirst; You are Lohitaanga or of Red coloured Murti; Damshtri or the one with Damshtras / tusks; Maha Vaktra or Huge Faced; Mahodara or Big bellied; Shuchi Roma or of Sacred body hairs; Haricchamashru or yellow moustached and bearded; Urthva Kesha or of lifted up head hairs; the Sthaavara-Jangamas or Moveable and Immobile Beings; Geeta-Vaadya-Nritthaanga or of Song-Music-Instrumental and Dance Forms; Parameswara! You are the Emblem of Music and Dance; you are the Matsya, Jala or its Life-Providing water and Life-taker viz. the jaal or the net; Maha Deva! None could ever win over you; You are the Water snake residing in water and lonely Grihasti or the much married family person; indeed You are the Form of Vikaala or the Negative Time, Sukaala or the Positive Time, Dushkaala or Bad Time; and Kaala naashaka or the destroyer of Time; You are indeed the Mrityu, Akshaya or Everlasting and Anta or the Terminator; the Kshama or of Endless Capacity; Maya and of the all-pervading Beams of Luminosity; You are the Samvarta or Pralaya Kaala, Vartaka or of the Everlasting Vidya; Samvartaka or of Pralaya Kaala and Balaahaka or Clouds; Since you wear a Ghanta or big bell, you are popular as Ghantaki and Ghanti; You sport a tuft on the back of head and the entire Samudra of salt water is of your Swarupa.
6) You are Brahma having Kaalaagni on his face, with shaven head and as an ascetic wearing a Tri-danda; you are of the Form of Chatur Yugas of Satya-Treta-Dwapara and Kali; Chatur Vedas of Ruk-Yajur-Saama and Atharvana; Chaturhotra or four kinds of 'Hotaas' (Conductors) at Yagnas and the meeting point of Chatushpathas or Four Roads; the Regulator of Chaturaashramaas of Brahmacharya-Garhastya-Vaanaprasatha and Sanyaasa; and of Chaturvarnas of Brahmana-Kshatriya-Vaishya and Shudras. You are the representation of Kshaya (Dissolution) and Akshaya (Permanance), Priya (Affection), Dhurta (Disgust), Gananeeya (Distinguished) and Ganapati; You adorn red-bead necklaces and red clothing; the Swami of Mountains and Vaani / Voices; the Master of Shilpakaaraas, the Shilpa Sreshthi and the Trainer of Shilpis; being of extremely angry profile, you have broken the teeth of Pusha (Sun God); You are the manifestation of Swaha (offerings to Agni or by water), Swadha (oblations to Pitras), and Vashatkara (Personification of Vedic Sacrifice); You are the 'Goodha Vrata' or the worship by way of Vrata or prescribed way of Puja and Goodha / with a hidden conternt and aim; the Performer of Goodha Vrata and the target of those who perform the Goodha vrata; You are the Swarupa of 'Tarna'or Moksha as also the Taarana or Provider of Moksha; You are the Movement of the Inner Soul of all Beings; the Dhata or the one who holds; the Vidhata or the destiny maker, Sandhaata or the Germinator, Dharana (the hold), Dhara or he who provides the hold; You are the Tapas or Meditation, Brahma or the Supreme Creator, Satya or the Eternal Truth; Brahmacharya (the Celibacy), and Arjiva or the Symbol of Saralata /Softness; You are the Bhutaatma or the inner soul of one and all; the Sourcer of the Bhutaatmaas; Bhuta Swarupa; the Originator of Bhuta-Vartamaana-Bhavishya; the Bhurloka- Bhuvarloka- Swarloka, the Bhutaatma, Agni and Maheswara; You are thde Brahmaavarta-Suraavarta and Kaamaavarta; the destroyer of Kamadeva Vigraha; You are fond of Karnikaara /Kanera flower garland wearer; indeed you are the Goneta, Gopracharaka or the Sanchalaka of Indriyas and Goswami who rides over Nandi Deva. My Prayers to you Paramatma! Protection of Trilokaas is entirely in your holy hands; you are Govinda or Gorakshaka, Gopaalaka or the safeguard of cows, and Gomaarga or the safe passage of cows; indeed you are the Akhanada Chandraabhimukha

or the One with Eternally Moon-Faced Supreme Being of Extreme Pleasantness; You are indeed the faceless, or with a face none too attractive, or with four faces or of multiple faces or with a face ever peaceful and sport full in the midst of battles! You are Hiranya - garbha Brahma, Dhanada the Provider of wealth, Dhana Swami, Viraat Purusha, Adharmahaa or the demoplisher of viciousness, Maha Daksha, danda dhaari and Yuddha Premi; You are Tishthan or Ever Standing or Seated firmly; Sthira or Ever-Steady, Sthaanu or fixed, Nishkampa or Never Shaken, Nischala or immobile, Durvaaran or avoidable with great difficulty; Durvishaha or Unbearable, Dusshah or difficult to tolerate, Duratikrama or unsurpassable; you are not possible to hold nor bring under control, Durdamya or unmanageable, always victorious as the personification of success; You are like a hare, Chandra is your eyes; You are the symbol of extreme cold and oppressive heat; You are hunger, thirst, old age, Adhi or of Mentally / Psychologically disturbed and Vyadhi or physiologically unhealthy and at the same time the promoter and demolisher of diseases; you are the icon of tolerance; the Yagnarupi, Shikhandi or the wearer of Peacock feathers; Pundarika or of Kamalarupa dhari; Danda dhaari, Chakra danda and Roudrabhaagaa Vinaashanah or he who had the names as Danda,Chakra and Roudra bhaaga.
7) Indeed you are Great Consumer of Amrit, Visha, Dudha, Soma, Madhu, Jala or any drink alike with equal ease.You are the Vrishabha Swarupa as you to stride the Bull of Dharma / Virtue; your eyes resemble those of a Vrishabha and in fact you are popularly worshipped as a Vrishabha all over! The whole Universe is engaged in your Sanskaara or worship by way of Puja and Abhisheka. Maha Deva! Your two Eyes represent Chandra and Surya, your heart is of Brahma Swarupa, Agnishtoma is like your Body, and Dharm Karma is your Shringaara or ornamentation. Brahma, Vishnu and Sanaatana Rishis are unable to assess the real image of you! May I be blessed with your very kind Darshan in the form of your highly auspicious Sukshma Rupa? May I be granted protection from my attackers just as a father would as I do indeed deserve safety as I have overcome of my ego that led me into arrogance and ego; I prostrate before you with humility and sincere veneration as I am fully purged of my unpardonable short-comings, while innumerable Yogeswaras are in constant endeavor to discover the splendid and illuminated Parama Tatwa of Yours steeped into Satvikaguna. I seek your forgiveness Maha Deva as at the Time of Pralaya You resort to Yoga Nidra as Jalashaayi when the entire Universe is submerged and is under surrender seeking your asylum. When Chandra drinks Amrit from inside your mouth in the form of Rahu, Surya too gets sustenance from you by assuming the Form of Ketu and in the Form of Agni as Soma Swarupa, I seek shelter in you. May you provide me sanctuary as you exist in all the Beings as thumb-like figures of Jeevatma and to me too grant the same kind of benevolence! I salute your Mangalamaya Shivarupa as all the human beings enter their Garbhas are provided with Swaha or Pushti / Growth and Swadha or Swadhishta Rasa by you and once the Jeevaas are out, you make them cry and laugh intermittently! To that Paramatma who manifests and permeates the Srishti among Samudras, Rivers, Unreachable Places, Parvataas, Caves, Vrikhsas, Forests, Agamya sthalaas, Sky routes, Cross roads, Streets, Sabhas, Gajashaalaas, Ashva shaalaas, Ratha shaalaas, Vaatikaas, old houses, Pancha Bhutaas, Dishaas or Directions, Sub-Directions, between Indra and Surya, Chandra and Surya and in Sub-Terrain Bilwa Swarga viz. Rasatala and other lokas etc. I kneel down in admiration and devotion as I salute you again and again!

8) Bhagavan! You are Sarva Swarupa, Sarvavyaapi, Sampurna Bhuta Swami, the Cause of Creation, the Antaraatma of Sarva Bhutaas; that was why I did not send any Invitaion to you the Yagna that was organized by me; indeed You are the Chief Deity worshipped in any Sacrifice as you are the Outstanding Supreme Power most adulated; I was in fact covered by Maya when I erred and ignored you. Please, Please, do very kindly forgive me Devadi Deva as you are my Gati, Pratishtha and my strong conviction that being a personification of Mercy You will definitely forgive me: *Paseeda mama Devesha twameva sharanam mama, Thwam Gatistwam Pratishtha cha na chaanyesteeti mey matih/*
[Essence of Brahma Purana]

Vishnu Krita Siva Sahasranama

1)Bhavah Shivo Haro Rudrah Purushah Padmalochanah, 2) Arthitavyayah Sadaachaarah Sarva Shamhumeeshwarah, Ishwarah Sthaanireeshaanah Sahasraakshah Sahasrapaat/ 3)Vareeyaan Varado Vandyah Shankarah Parameshwarah, Gangaadharah Shuladharah Paraathaika prayojanah/4) Sarvajnah Sarva Devaadi Giridhanwaa Jataadharah, Chandrapeedaschandramoulir vidwaan Vishwaamareshewarah/ 5) Vedaantasaara sandohah Kapaali Nilalohitah, Dhyaanaadhaaro paricchedyo Gauri Bhartaa Ganeswarah/ 6)Ashtamurtirvishwamurtirstrivargah Sarvasaadhanah, Jnaanagamyo Drudhah Prajno Deva Devastrilochanah/ 7) Vaama Devo Mahaa Devah Paanduh Paridhrudho Dhrudah, Vishwa rupo Virupaaksho Vaageeshah Shuchintarah/ 8) Sarvapranaya samvaadi Vrushaanko Vrisha vaahanah, Ishah Pinaaki Khatvaangi Chitra veshadchirantanah/ 9) Tamoharo Mahaa Yogi Goptaa Brahnaangatdhujjati, Kaalakaalah Krutthivaasaah Subhagah Pranavaatmakah/ 10) Unmattha veshaschakshushyo Durvaasah Smara shaasanah, Dhrudhaa-yudhah Skanda Guru Parameshthi Paraayanah/ 11) Anaadi madhya nidhano Girisho Giribandhanah, Kuberabandhuh Shri Kantho Loka Varnottamottahah/ 12) Saamaanya Devah Kodandi Nilakanthah Parashwadhi, Visaalaksho Mriga Vyaadhah Sureshah Suryataapanah/ 13) Dharmakarmaakshamah Kshetram Bhagavaan Bhaganetrabhit, Ugrah Pashupatistaatha -kaksharya priya bhaktah Priyam vadah/ 14) Daataa Dayaakaro Dakshah Kapardi Kaama shaasanah, Smashaanaanilayah Sukshmah Smashaanastho Maheswarah/ 15) Lokakarta Bhutapatir mahaakartaa Mahowshadhi, Uttaro Gopatirgopta Jnaanagamya Puraatanah/ 16) Neetih Suneetih Shuddaatmaa Soma Somaratah sukhi, Somapomritapah Somo Mahaaneetir mahaa –matih/ 17) A jaata shatruraalokah Sambhavo Havyavaahanah, Loka kaaro Vedakaarah Sutrakaarah Sanaatana/ 18) Maharshih Kapilaachaaryo Vishvadeeptistrilochanah/ Pinaaka Paani Bhurdevah Swastidah Swastikrudstadaa/ 19) Tridhaamaa Soubhagah Sharvah Sarvajnah Sarv gocharah, Brahma dhrug Vishwasrukswargah Kanikaarah Priyah Kavih/ 20) Shaakho Vishaakho Goshaakhah Shivo naikah kratuh samah, Gangaaplavodako Bhaavah Sakala sthaapitarsthirah/ 21) Vijitaatmaa Vidheyyatmaa Bhuta vaahana saarathih, Saguno Ganakaaryascha Sukeertis –chhinna samshaha/ 22) Kaama devah Kaamapaalo Bhasmodvilita vigrah, Bhasma priyo Bhasma shaahi Kaami kantah kritaagamah/ 23) Samaayukto Nivruttaatmaa Dharma Yuktah Sadaa Shivah, Chaturmukhaschatur baahudduraavaaso duraasadah/ 24) Durgamo Durlabho Durgah Sarvaayudha Vishaaradah, Adhyaatmayoga nilayah Sutantustantu vardhanah/ 25) Shubhaango Loka saarango Jagatishomritaashanah, Bhamashuddhi karo Meru Raajoswi Shuddha Vigrahah/ 26) Hiranya retaastara nirnirmamaree chirmahilaalayah, Mahaahlado Mahaagarbhah Siddhivrindaara vantitah/ 27) Vyaaghra charma dharo Vyaali Mahaabhuto Mahaa Nidhih, Amritaangomrita vapuh Panchayagnah Prabhanjanah/ 28) Pancham Vimshiti Tatwajnah Paarijaatah Paraavarah, Shulabha Suvratah Shuro Vangmayaika nidhirnidhih/ 29) Varnaashrama Gurur varni

Shatrujitcchatru taapanah, Ahramah kshapana Khaamo Jnaanavaana chalaachalah/ 30) Pramaana BhutoDurjayah Suparno Vaayu Vaaanah, Dhanurdharo Dhanurvedo Guna raashir gunaakarah/ 31) Anantadrushti –raanando dando Damayitaa Damah, Abhivaado Mahaachaaryo VishvakarmaaVishaaradah/ 32)Veeta raago Vinitaatma Tapaswi BhutaBhaavanah, Unmatta veshah Pracchhanno Jita Kaamo Jita priyah/ 33) Kalyaana Prakritih Kalpah Sarvaloka Prajaapatih, Tapaswin Taarako dheemaa Pradhaana Prabhuravyayah/ 34) Lokapaalontarhitaatmaa Kalpaadih Kamalekshanah,Veda Shaastraartha Tatwajno Niyamo Niyamaashrayah/ 35) Chandrah Suryah Shanih Keturviraamo Vidrumacchavih, Bhakti gamyah Param rahma Mriga baanaarpanonaghah/ 36) Adri Raajaalaha Kaantah aramaatmaa Jagadguruh, Sarvakarmaachalastwashtaa Mangalyo Mangaavritah/ 37) Mahatapaa Dirghatapaah Sthvavishtah Sthaviro Dhruvah, Aho Samvatsaro Vyaaptih Pramaanam Parama tapah/ 38) Samvatsarakaro Mantraha Pratyayah sarva Darshanah, Ahah Sarveshwarah snigdho Mahaa retaa Mahaa balah/ 39) Yogi Yogyo Mahaaretaah Siddhah Sarvaadiragnidah, Vasurvasumanaah Satyah Sarva paapaharo Harah/ 40) Amritah Shaswatah Shaanto Baana hastah prataapavaan, Kamandaludharo Dhanvi Vedaango Vedavin Munih/ 41) Bhraajishnur bhojanam bhoktaa Loka Netaa Duraadharah, Ateendrayo Mahaa Maayah Sarvaa Vaasashchatushpathah/ 42) Kaala Yogi Mahaa Naado Mahotsaaho Maha Balalah/ Mahaabuddhr mahaa viryo Bhutachaari Purandharah/ 43) Niscaacharah Pretachaari Mahaashaktir Mahaa -dytutih, Anirdeshyvapur Shrimaan Sarvahaaryamito gatih/44) Bahushruto Bahu Mayo Niyanta-atma Bhavodbhavah, Aoujastejo Dhyutikaro Nartakah Sarva Kaamakah/ 45) Nrityapriyo Nrityanritriyah Pakaashaatma Prataapavaan, Bhuddhasshataaksharo Mantrah Samaanah Saarasam pluvah/ 46) Yugaadi krudyugaavartho Gambhiro Vrisha vaahanah, Ishto Vishishtah Shishteshthah Sharabha Sharabho dhanuh/ 47) Apaam Nidhirashishtaanam Vijayo Nija Kaalavit, Pratishthatah Praagmajno Hiranyakavacho Harih/ 48) Virochanah Suragano Vidyesho Vibhudha ashrayah, Balarupo Balonmaathi vivarto gahano Guruh/ 49) Karanam Kaaranam Kartaa Sarva Bandha vimochanah, Vishwatthamo Veetabhayo Vishwa bhartaa Nishaakarah/ 50) Vyavasaayo Vyavastthaanah Sthaanado Jagadaadijah, Dundhubho Lalito Vishvo Bhavatmaatmani Samstitah/ 51) Veereshwaro Veerabhadro Veerahaa Veerabhrudviraat, Veera Chudaamair- vetta Tivranaado Nadeedharah/ 52) Agnaadhaarastrishuli cha sipivishtah Shivaalayah, Vaalakhilyo Mahaachaapastigmaanshuhrnithi ravyayah/ 53) Abhiraamaha Susharanah Subrahmanyah Sudhaa-patih, Maghavaan koushiko Gomaan Vishraamah Sarva shaasanah/ 54) Lalaataaksho Vishwa Dehaha Saarah Samsaara chakra bhrut, Amogha dandi Madhyastho Hiranyo Brahmavarchasi/ 55) Paramaarthah Paramayah Shambaro Vyaghrakonalah, Ruchirvara ruchir vidyo Vaachaspatirahar patih/ 56) Ravirvirochanah Skandhah Shaastaa Vaivasvato janah, Yuktirunnata kirtischa Shaanta raagah Paraajayah/ 57) Kailasapati Kaamaarih Savitaa Ravilochanah, Vidvattamo Veeta bhayo Vishwahartaa nivaaritah/ 58) Nityo niyata kalyaanah Punya shravana keertanah, Durashravaa Vishwasaho Dhyeyo Dusswapna naashanah/ 59) Uttarako Drushkrutihaa Dhurdharsho Duhsaho bhyayah, Anaadirbhurbhuvo Lakshmih Kiriti tripadasha adhipah/ 60) Vishwagoptaa Vishva Bhartaa Sudheero Ruchiraangadah, Janano Jana Janmaadih Preetimaanniti maannayah/ 61) Visishta Kaashyapo Bhaanurbheemo Bheema paraakramah, Pranavah Saptadhaachaaro Mahaa-kaayo Mahaa Dhanuh/ 62) Janmaadhipo Mahaa Devah Sakalaagama paaragah, Tatwaatthatwa Vivekaatmaa Vibhushanurbhuti bhushanah/ 63) Rishir Brahmanavivijjishnur janma mrityu jaraatigah, Yajno yajna paritryajjwaa Yajnaantomogha vikramah/ 64) Mahendro Durbharah Seni Yajgnaango Yagjnavaahanaha, Pancha Brahma Samutpatti Vishvesho Vimalodayah/ 65) Atmayoniraadyanto Shatvimshatsapr loka dhruk, Gayatri Valllabhavah Praamshurvishwa vaasah Prabhaakarah/ 66) Shishurgiritatah Saamraat Sushenaha Surashatruhaa, Amoghorishta -mathano Mukundo Vigatajjvarah/ 67) Swayamjyotiranujyotirachanchalah, Pingalah Kapilashmashruh

Shaastra netra strayitanuh/ 68) Jnaanaskandho Maha Jnaani Niruptirupaplavah, Bhago Viviswaanaadityo Yogaachaaryo Brihaspatih/ 69) Udaara Kirtirudyogi Sadyogi Sadasan-mayah, Nakshatra maali Rakeshah Swaadhishtaanah Shadaashrayah/ 70) Pavitra paanih Paapaarirmanipuro Manogatih/ Hrutpundareeka -maaseenah Shuklah Shaanto Vrishaakapih/ 71)Vishnurgrahapatih Krishnah Samarthonartha naashanah, Adharmashatru rakshasya Puruhutah Purushtutah/ 72) Brahma Garbho Brihadgarbho Dharma Dhenurdhanaagamah, Jagaddhitaishi sugatah Kumaarah Kushalaagamah/ 73) Hiranya Varno Jyotishmaatraana bhuta dharo dhwanih, Arogo Nayamaadyaksho Vishwaamitro Dwijottamah/ 74) Brihajjotih Sudhaamaacha Maha Jyoti ranuttamah, Mataamaho cha Maatarishwaa Nabhaswaan naaga haaradhruk/ 75) Pulasyah Pulaho-gastyo Jaatu Jaatu Karma Paraasharah, Nivaarana Dharmajno Virincho Vishta Shavaah/ 76) Atma bhura nirudhhotri Jnaana Murtir Mahaa Yashaah, Loka Chudaamanit -veerah Chanda Satya paraakramah/ 77) Vyalakalpo Mahaakalpo Mahaa Vrikshah Kalaadharah, Alankarishnutatwachalo Rochishnurvikramotthamah/ 78) Aashushabda- patir vegi Pluvanah Shikhi saarathih, Asamtushtotithih Shakrah Pramaathi Paapanaashanah/ 79) Vasa-shravaah Kavya Vaahaha Pratapto Vishwa bhojanah, Jaryo Jaraadhi shamano Lohitascha Tanupapaat/ 80) Prushadashvo Nabhoyonih Supratikastamistriha, Nidaaghastapano Meghah Pakshah Para Puyranjayah/ 81) Mukhaanilah Sunishpannah Surabhih Shishiraamakah, Vasanto Maadhavo Greeshmo Nabhasyo beeja vaahanah/ 82) Angiraamuniraatreyo Vimalo Vishwa vaahanah, Paavanah Pururjicchakrastrividyo Nara vaahanah/ 83) Mano Buddhir -ahankaarah Kshetrajnah Kshetra Paalakah, Tejonidhir jnaananidhirvipaako Vighna kaarakah/ 84) Adharo-nuttaro jneyo jyeshtho Nisshreya saalayah, Shailo Nagastanurdoho Daanavaari rindama/ 85) Chaarudhirjanakaschaaru vishalyo Loka shalya krit, Chaturvedaschatur bhaavas –chaturas-chatura priyah/ 86) Aamnaayotha Samaanayastirtha Deva Shivaalayah, Bahurupo Maharupah Sarvarupaascharaacharah/ 87) Nyaayanirvaahako Nyaayo Nyaayagamyo Niranjanah, Sahasra murthaa Devendrah Sarva Shastrta prabhanjanah/ 88) Mundo Virupo Vikrutom Dandi Daanto Gunottamah, Pingalaakshoya Haryaksho Neelagreevo Niraamayah/ 89) Sahasra Baahuha Sarveshah Sharanyah Sarva Loka bhrit, Padmaasanah Paramjyotih Paraavarparamam phalah/ 90) Padmagarbho Mahagarbho Vishwagarbho Vichakshanah, Paraavarajno beejeshaya Sumukhah Sumahaaswanah/ 91) Devaasura Gurur devo Devasura Namaskritah Devaasura Mahaa maatro Devaasura Mahaashrayah/ 92) Devaadi Devo Devashi Devaasura Varapradah, Devaasureswaro Divyo Devaasura Maheswarah/ 93) Sarva Vedamayo -chintyo Devatatmaatma sambhavah, Eedyaayo-neeshah Suravyaaghro Deva Simho Divakarah/ 94) Vibhuraagra Varah Sreshthah Sarava Devottamottamah, Shiva Jnaana niratah Shriman Shikhi Shri Parvaa Priyah/ 95) Jayastambho Vishisthambho Nara Simha nipatanah, Brahmachaari Lokachaari Dharmachari Dhanaa-dhipatah/ 96) Nandi Nandeyshwaro Nagno Nagna-Vrata dharah Shuchih, Linghaa-dhyashah Suraadhaksho Yugaadhyaksho Yugavaha/ 97) Swavashah Suvashaha, Swargah Swarah Swara-mayaswanah/ Beejaadhyaksho Beejakartaa Dhanakruddhanavardhanah / 98) Dambho dambho Mahadambhah Sarva Bhutameheswarah, Smashaana nilayasthishyah Setura pratima-akrutih/ 99) Lokottara sphutaalokastrayambiko Naga bhushanah, Andhakaarirmukhadweshi Vishnu kandhara paatanah/ 100) Veetadosho kshaya guno Dakshaarih Pushadantadhvat, Dhurjatih Khandaparashuh Sakalo Nishkalo -ghanah/ 101) Aadhaarah Sakalaadhaarah Panduraabho Mundo natah, Purnah Puriyata Punyah Sukumaarah Sulochanah/ 102) Saama geyah Priyankarah Punya keertiranaamayah, Manojavastirthakaro Jatilo Jeeviteshwarah/ 103) Jeevitaanta karo Nityo Vasuretaa Vasupriyah, Sadgatih Satkrutih Saktah Kaalakanthaha Kalaadharah/ 104) Maani Maanyo Mahaakaalah Sadgatih Satyaparaayanah, Chandra sanjjevanah Shaastaa Lokagudho –maraadhipah/ 105) Loka bandhurloka naathah Kritajnah

Kruti bhushanah, Anapyaaksharah Kaantah Sarva Shaastra bhrutaam varah/ 106) Tejomayo Dyutidharo Lokamaayograniranuh/ Shuchismitah prasannatmaa Durjayo Duratikramah/ 107) Jyotirmayo Niraakaaro Jagannatho Jaleshwarah, Tumbi Veeni Maakaayo Vishokah Shoka naashanah/ 108) Trilokaatmaa Trilokeshah Shuddhah Shuddhi Rathaakshajah, Avyakta lakshano Vyakto Vyaktaavyakto vishaampatih/ 109) Varasheelo Varatulo Maano Maana dhano mayah, Brahma Vishnuh Prajaapaalo Hamso Hamsa geetiryamah/ 110) Vedhaa Dhaata Vidhaataa cha Attaa Hartaa Chaturmukhah, Kaislaasa Shikhiraavaasi Sarvaavbaasi Sataam Gatih/ 111) Hiranyagarbho Harinah Purushah Purvajah Pitaa, Bhutalayo Bhutapatir bhuto Bhuvanesh warah/ 112) Samyogi Yogavidbrahmaa Brahmanyo Braahman priyah, Deva Priyo Deva naatho Devajno Deva chintakah/ 113) Vishamaakshah Kalaadhyaksho Vrishaanko Vrisha Vardhanah, Nirmado Nirahamkaaro Nirmoho Nirupadravah/ 114) Darpahaa Darpito Draptah Sarvartu Parivartakah, Sapta Jimhavah Sahasraarchih Snidhah Prakrti dakshinah/ 115) Bhuta bhavya Bhavannathah Prabhavo Bhraanti naashanah, Arthonartho Mahakoshah Parakaaryaika paditah/ 116) Nishkantakah Kritaanando Nirvyaajo Vyaja mardanah, Satwavaan Saatvikah Satya keetimsthambha kritaagamah/ 117) Akampito Guna graahi naikaatmaa naika karma krit, Supreetah Sumukhaha Sukshmah Sukaro Dakshinonalah/ 118) Skandah Skandha dharo Duryah Prakatah Preetivardhanah, Aparaajitah Sarvasaho Vidagdhah Sarva Vaahanah/ 119) Adhrutah Swadhrutah Saadhyah Purti Murti Yashodharah, Varaahashringa dhrugvaayur balavaaneka naayakah/ 120) Shruti prakaashaha Shritimaaneka Bandhuraneka dhruk, Shri Vallabha Shivaarambhah Shaanti bhadrah Samanjasah/ 121) Bhushyo Bhutakrud bhutir- bhushano Bhutavaahanah, Akaayo Bhakta kaayasthah Kaala jnaani Kalaavapuh/ 122) Satya vrata Maha Tyagi Nishtha Shanti Parayanah, Paraartha Vrittir Varado Viviktah Shruti -saagarah/ 123) Anirvanno Gunagrahi Kalankaankah Kalamkahaa, Swabhava Rudro Madhyasthah Shatrughno Madhya naashakah/ 124) Shikhandi Kavachi Shuli Chandi Mundi cha Kundali, Mekhali Kavachi Khadgi Maayi Samsaara saarathih/ 125) Amrityuh Sarvadhruk Simhastejo raashir Mahaa Manih, Asankhyoprameyatma Veeryavaan Kaaryakovidah/ 126) Vedyo Vedarthavidgopta Sarvaachaaro Muneeswarah, Avyktamo Duraadharsha Madhurah Priyadarshanah/ 127) Suresham Sharanam Sarvah Shabda Brahma Sataangatih, Kaala -bhakshaha Kalamkaarih Kankanikruta vaasukih/ 128) Maheshwaso Mahibharta Nishkalamko vrishankhalah, Dyumanistaranirdhanyah Shiddidah Shiddhisaadhanah/ 129) Nivrittah Samvratah Shilpo Vyudhorasko Maha Bhujah, Ekajyotir niraatanko Naro Narayana Priyah/ 130) Nirlepo Nishprapanchaatmaa Nirvyagro Vyagra naashanah, Stavyastava priyah stotaa Vyasamurtiranaakulah/131) Nirvadyapadopaayo Vidyaaraashiravikramah, Prashanta buddhi –rakshudrah Kshudrahaa Nitya Sundarah/ 132) Dhairgraya dhuryo Dhaatrishah Shaaklayah Sharvari patih, Paramaartha Guru drishtir Gururaashrita vatsalah/ 133) Raso Ramajnah Sarvajnaha Sarva Satvaalambanah –Suta Vuvacha: Evam Naamnaam Sahasrena tushtaav Viishabhaddwajam/
[Essence of Linga Purana]

Shiva Sahasra Naamaavali

Om Sthirah Staanuh Prabhurbhaanuh ParavaromVarado Varah/
Sarvatmaa Sarva Vikhyaatah Sarvah Sarvakaro bhavah,
Jati Dandi Shikhandi cha Sarvagah Sarva Bhavanah/
Harischa Harinaakshascha Sarva Bhuta harah Smrutah,
Pravrutthischa Nivruttischa Shantaatmaa Shaswato Dhruvah/
Shmashaana vaasi Bhagavankhacharo gocharordanah,

Abhivaadyo Maha Karmaa Tapasvi Bhuta dhaaranah/
Unmatthaeshah prachhinnah Sarva lokah Prajapatih,
Maharupo Maha Kaayah Sarva Rupoh Mahaayashaah/
Mahatmaa Sarva bhutascha Virupo Vaamano Narah,
Lokapaalontarhitaatmaa prasaadobhayado Vibhuh/
Pavitrascha Mahaams -chaiva niyato niyataashrayah,
Swayambhuh Sarva karmaacha Aadiraadikaro nidhih/
Sahasraaksho Visaalaakshah Somo Nakshatra saadhakah,
Chandrah Suryah Shanih Ketuh graho Grahapatirmatah/
Rajaa Rajyodayah Kartaa Mriga baanaarpanoghanah,
Maha Tapaa davirtapaa Adrushyo Dhana Saadhakah/
Samvatrah kruto Mantrah Praanaayaamah Param Tapah,
Yogi Yogo Mahaabeejo Mahaaretaa Maha Balah/
Suvarna retaah Sarvajnah Subeejo Vrisha Vahanh,
Dasha baahustwa nimisho Nila Kantha Umaapatih/
VishwarupahSwayam sreshtho Bala Veero Balaagranih,
Gana kartaa Ganapatir digvaasaah kaamy yevacha/
Mantra vipat Paramo Mantrah Sarva bhava karo harah,
Kamandala dharo Dhanvi Baana hastah Kapaalavaan/
Shari Shataghni Khadgi cha pattishihaayudhi Mahan,
Ajascha Mriga Rupascha Tejastejaskaro Vidhih/
Ushnishi cha suvakrascha Udgano vinastatha,
Dirghacha Harikeshascha Suteerthah Krishna yevacha/
Shrugaala rupam Sarvaartho Mundah Sarva Shubhankarah,
Simha shardula swarupascha gandhamkaari Kapardipi/
Urthwaretorva lingicha Urthwa shaali nabhastalah,
Trijati cheera vaasaas cha Rudrah Senapatirvibhuh/
Ahoraatramcha naktam cha tigmanyuh Suvarchasah,
Gajahaa Daityahaa Kaalo Loka dhaataa Gunaakarah/
Simha shardula rupaanaamardra charmeembara dharah,
Kalayogi Mahaanaadah Sarvavaschatushpathah/
Nishaacharah pretachaari Sarva Darshi Maheswarah,
Bahu bhuto bahu dhanah Sarvasaaromriteshwarah/
Nitya priyo Nitya nrityo nartanah Sarva saadhakah,
Sarvaarmuko Mahaabahur Mahaghoro Mahatapaah/
Mahashiro Mahapaasho Nityo Giricharo matah,
Sahasra hasto Vijayo Vyavasaayohyaninditah/
Amarshano Marshanaatmaa Yanjahaa Kaama naashanah,
Dakshahaa parichaari cha prahaso Madhya mastathaa/
Tejopahaari Balavaanviditobhydito bahuh,
Gambhira ghosho Gambiro Gambhira bala vaahanah,
Nyagrotharupo Nyagrotho Vishva karmaacha Vishwa bhuk/
Teekshnopaayascha Haryaswah SahaayahKarma kaalavit,
Vishnuh Prasaadito yagnah Samudro badavaamukhah/
Hutaashana sahaayascha Prashaantaatmaa Hutaashanah,
Ugra tejaa Mahaa Tejaa Jayo Vijaya kaalavit/

Jyotishaamayanam siddhih Sandhirvigraha yevacha,
Khadgi Shankhi jati jwaali khacharo dyucharo Bali/
Vaishnavi Panavi Kaalah Kaala kanthah katam katah/
Nakshatra vigraho bhaavo nibhavah swatomukhh/
Vimochanastu sharano Hiranya kavachobhavah, Mekhyala –
akruti rupascha Jalaacharaha stutastathaa/
Veenicha panavi taali naali kalikutastatha,
Sarva turyaaninaadi cha Sarva vyaapya parigrahah/
Vyala rupi bilaavaasi gruhaavaasi tarangavit,
Vrikshah Shri maala karmaa cha Sarva bandha vimochanah/
Bandhanastu Surendraanaam yudhi Shatru vinaashanah,
Sakhaa pravaaso durvaapah sarva shadhu nishevitah/
Praskandopya vibhaavascha tulyo yagna vibhaagavit,
Sarva vaasah Sarva chaari Durvaasaa Vaasavomatah/
Haimo Hemakaro yagnah Sarva dhaari Dharottamah,
Aakaasho nirvirupascha vivaasaa Uragah khagah/
Bhikshuscha Bhikshu rupi cha Roudra rupah Surupavaan,
Vasuretaah Suvarchasvi VasuvegoMaha bakah/
Mano Vego nischaacharah Sarvaloka shubha pradah,
Sarvaavaasi trayi vaasi Upadeshakaro dharah/

Muniratma Munirlokaha sabhaagyascha Devascha Vaama Devascha Vaamanah/
Siddhi yogaapahaari cha Siddhah Sarvaartha saadhakah,
Akshunnah Kshunna rupascha Vrishano Mruduravyayah/
Maha Seno Vishaakhascha Shashthi bhogo gavaam patih,
Chakra hastaastu Vishthambhi Mulastambhana yevacha/
Ruthur Rutukarastaalo Madhur madhukaro varah,
Vaanaspatyo Vaajasano nityamaashraya pujitah/
Brahmachaari Loka chaari Sarva chaari suchaaravit,
Ishaana Ishwarah Kaalo nischaachari-hyanekadruk/
Nimitthastho nimittham cha Nandirnandikaro Harah,
Nandeswarah Sunandi cha Nandano Vishamardanah/
Bhagahaari niyantaa cha Kaalo Loka Pitaamahah,
Chaturmukho Maha Lingaschaaru Lingastathaiva cha/
Lingaadhyakshah Suraadhyaksha Kaalaadhyaksho yugaavahah,
Beejaadhyaksho yugaavahah,
Beejaadhyaksho Beeja kartaa Adhyaatmaanugato Balah/
ItihaasaschaKalpaschaDamano Jagadeswarah,
Dambho Dambhakaro Daataa Vamsho Vamshakarah Kalih/
Loka Kartaa Pashupatir Maha Kartaa hyadhokshajah,
Aksharam Paramam Brahma balavaancchukra eva cha/
Nityohyaneeshah Shuddhaatmaa Shuddho maano Gatirhavih,
Praasaatastu Balo Darpo Darpino Havya Indrajit/
Veda kaarah Sutra kaaro Viddhjaamscha Paramardanah,
Maha megha nivaasi cha Maha ghoro Vashee karah/
Agnijwaalo Mahajwaalah Pari dhumaavruto Ravih,

Dhishanah Shankaro Nityo Varchaswi Dhumra lochanah/
Nilatathaanga luptashcha Shobhano Naravigrahah,
Swasti Swasti swabhaavas cha Bhogi Bhoga karo laghuh/
Utsangascha Mahaangascha Mahaa Garbhah Prataapavaan,
Krishna Varnah Suvarnascha Indryaha Sarva Vaarnikah/
Mahaapaado Maha hasto Maha Kaayo Mahaashayah,
Maha murdhaa Maha maatro Maha Mitro Nagaalayah/
Maha Skandho Mahaa karno Mahoshthascha Mahaahanuh,
Mahaanaaso Mahaakantho Mahaagreevah Smashaanavaan/
Mahabalo Mahaatejaa hyantaraatmaa Mrigaalayah,
Lambitoshthascha Nishthascha Maha Maayah Payonidhih/
Mahaa Daanto Mahaa Damshtro Mahaa jihvo Mahaa Mukhah,
Mahaa Nakho Mahaa romaa Mahaa Kosho Mahaa Jatah/
Asapatnah prasaadascha pratyayo Geeta saadhakah,
Prasvedano swahenascha Aadikascha Maha Munih/
Vrishako Vrishaketuscha Analo Vayuvahanah,
Mandali Meru vaasascha Deva vaahana eva cha/
Atharva seershah Saamaasya Ruksahasrorjitekeshanah,
Yajuh Paada bhujo Guhyaha Prakaashaujaastayaivacha/
Amovaarya prasaadascha Antarbhaavyah Sudarshanah,
Upahaarah Priyah Sarvah Kanakah Kaanchana sthitah/
Naabhirnandikaro harmyah Pushkarah Sthapatih sthitah,
Sarva Shaastro Dhanaschaadyo Yagno Yajwaa Samaahitah/
Nago Neelah Kavih Kaalo Makarah Kaala pujitah,
Sagano Ganakaarascha Bhuta bhaavana saarathih/
Bhasma shaayi Bhasma goptaa Bhasma bhuta tanurgunah,
Aagamascha Vilopascha Mahatmaa Sarva pujitah/
Shuklah Stree rupa sampannah Shuchirbhuta nishevitah,
Aashramathah Kapotastho Vishvakarmaa Patir Viraat/
Vishaala shaakhastaamroshtho hyum UjaalahSunischitah,
Kapilkah Kalashah Shtula Aayudhaschaiva Romashah/
Gandhravo hyaditistaaksharyo hyavijneyah Sushaaradah/
Parshva – dhaayodho Devo hyartha kaari Subaandhavah/
Tumbu Veeno Mahaa kopa Urthwa retaa Jaleshayah,
Ugro Vamsha karo Vamsho Vamsha vaadi hyaninditah/
Sarvaanga rupi Mayavi Suhrudohyaanilobalah,
Bandhano Bandha Kartaa cha Subandhana Vimochanah/
Raakshasaghnotha Kaamaarir Mahaa dumshtro Mahaayudhah,
Lambito Lambitoshthascha Lambahasto Varapradah/
Baahustwa ninditah Sarvah Shankarothaapyakopanah,
Amaresho Mahaa Dheero Vishwa Devah Suraarihaa/
Ahirbudhnyo nikrutischa chekitaano halee tathaa,
Ajaikapaccha Kaapaali sham Kumaro Maha Girih/
Dhanvantarir Dhumaketuh Suryo Vaishravanastathaa,
Dhaataa Vishnuscha Shakrascha Mitratwashtaa dharo Dhruvah/
Prabhaasah Parvato Vaayuryamaa Savitaa Ravih,

Dhrutischaiva Vidhaata cha Mandhaata Bhutabhavanah/
Neerasteerthascha bheemaschaSarva Karmaa Gunodyuhah,
Padmagarbho Mahaa garbhaschandra vaktro Nabhonaghah/
Balavaanschopa shaantascha Puraanah Punya kruttamah,
Krura kartaa Kruravaasi Tanuraatmaa Mahoushadhah/
Sarvaashayah Sarvachaari Praaneshah Praaninaampatih/
Deva Devah Sukhotsiktah Sadasatsarva ratnavit/
Kailaasastho Guhaavaasi Himvadgiri samshrayah,
Kulahaari Kulaakartaa Bahuvitto Bahuprajah/
Praanesho Bandhaki Vriksho Nakulaschaadrikastathaa,
Hraswagreevo Mahaajanuralomlascha Mahoushadhih/
Siddhantakmaari Siddhaarthascchando Vyaakaranodbhavah,
Simha naadah Simhadrashtaha Simhaasyah Simhavaahanah/
Prabhaavaatmaa Jagatkaalah Kaalah Kampi Tarustanuh,
Saarango Bhuta Chakraankah Ketumaali Subodhakah/
Bhutaalay Bhutaatiraho- raatro Malobhalah,
Vasubhrut Sarva Bhutaatmaa Nischalah Suvidhurbhudhah/
Asuhrutsarva Bhutaanam Nischakaschala vidbhudah,
Amoghah Samyamo Drushto Bhojanah Praana dhaaranah/
Dhrutimaanmatimaanstryakshah sukrutastu yudhaam patih,
Gopaalo Gopati graamo Gocharma vasano harah/
Hiranya baashuscha tathaa Guhaa vaasah praveshanah,
Mahaamanaa Mahjaakaamo Chitta Kaamo Jitendriyah/
Gangaadharascha Suraapascha Taapa karma rato hitah,
Mahaa Bhuto Bhutavrato hyaapsaro Gana Sevitah/
Mahaaketur dharaadhaata naikataanaratah swarah,
Avedaniya Aavedyah Sarvagascha Sukhaavahah/
Taaranascharano Dhaataa Paridhaa Pari Pujitaha,
Samyogo Vardhano Vruddho Ganikoya Ganaadhipah/

Nityo Dhaataa Sahaayascha Devasurapatih,
Yuktascha Yukta baahuscha Sudevopi Suparvanah,
AashaadhaschaSushaadhascha Skandhado Harito Harah,
Vapuraavarta maanaanyo Vapuh Sreshtho Mahaa Vapuh/
Shiro Vimarshanah Sarva Lakshya Lakshana Bhushitah,
Akshayo Ratha geetascha Sdarva Bhogi Mahjaabalah/
Saamnaayotha Mahaamnaayas Tirtha Devo Maha Yashaah,
Nirjeevo Jeevano Mantrah Subhago Bahu Karkashaha/
Ratnabhutotha Ratnaango Mahaarnava Niopaatavit,
Mulam Vishaalo hyamrutam Vyaktaavyaktastaponidhih/
Aarohanodhirohascha Shiladhaari Maha Tapaah,
Mahaa Kantho Maha Yogi Yugo Yugakaro Harih/
Yugarupo Maharupo Vahyano Gahano Nagah,
Nyaayo Nirvaapanopaadah Pandito hyachalopamah/
Bahumaalo Mahaa Maalah Shipivishthah Sulochanah,
Santaano Bahulo Baahuh sakalah Sarvapaavanah/

Karasthali Kapaalicha Urthwa samhanano yuaa,
Yatra TantraSuvikhyaato Lokah Sarvaashrayo Mriduh/
Mundo Virupo Vikruto Dandi Kundi Vikurvanah,
Vaaryakshah Kakubho Vajree Deepta Tejaah Sahasrapaat/
Sahasra murthaa Devendrah Dsarva Deva mayo Guruh,
Sdahasra baahuh Sarvaangah Sharanyah Sarva Loka krut/
Pavitram Trimathur Mantrah Kanishthah Krishna Pilgalah,
Brahma danda vinirmaataa Shataghnah Shata paasha dhruk/
Kalaa Kaashthaa Lavo Maatraa Muhurtohah Khapaa Khsanah,
Vishwa kshetra prado beejam Lingamaadyastu Nirmukhah/
Sadasadvyaktamavyaktam Pitaa Maataa Pitaamahah,
Swarga dwaaram Moksha dwaaram PrajaadwaaramnTrivishthapah/
Nirvaanam Hridayaschaiva Brahma lokah Paraa gatih,
Devaasura vinirmaataa Devaasura paraayanah/
Devaasura Gururdevo Devaasura Namaskrutah,
Devaasura Mahaa Maatro Devaasura Ganaashrayah/
Devaasura ganaadhyaksho Devaasura gana granih,
Devaadhi Devo Devashi Devaasura Varapradah/
Devaasureshwaro Vishnur devaasura Maheshwarah,
Sarva Devamayochintyo Devaatmaa Swayambhavah/
Udagatastrikamo Vaidyo Varadovarajovarah,
Ijyo Hasti thaa Vyaaghro Deva Simho Maharshabhah/
Vibudhaagrya Surah Sheshthah Sarva Devastathottamah,
Samyuktah Shobhano Vaktaa Aashaanaam Prabhavoyvayah/
Guruhn Kaanto Nijah Sargah Pavitrah Sarva vaahanah,
Shringi Shringa Priyo Babhru rajaraajo niraamayah/
Abiraamah Susharano Niraamah Sarva saadhanah,
Lalaataaksho Vishwa Devo Harino Brahma varchasah/
Sthaavaranaam Patischaiva Nmiyatondriya vartanah,
Siddhaardhah Sarva Bhutaathom—achintyah Satyaha Shuchivratah/
Vrataadhipah Param Brahma muktaanaam Paramaa gatih,
Vimukto Muktakeshascha Shrimaamcchivardano Jagat/
Yathyaa pradhaanam Bhagavaaniti Bhaktya Stutomayaa,
Bhaktimevam Purusktritya mayaa Yajnaparirrvibhuh/
Tatojanujnaam praapyevam stuto Bhaktimataam gatih,
Tasmaallabdhwaa stavam Shambornrupa strailokya visrutah,
Ashvamedha Sahasram cha Phalampraapya Mahaa Yashaah,
Ganaadhipatyam Sampraaptastandinastejasaa Prabho!

Yah Patheycchrunuyaadaapi shraavayed braahmaanaanipa,
Ahwamedha Sahasrasya phalam praapnoti vai Dwijaah/
Brahmaghnascha Suraapascha steyeecha Guru talpagah,
Sharanaagata ghaati cha Mitra Vishwaasa ghaatakah/
Maatruha Pitruha chaiva Veerahaa Bhrunahaa tathaa,
Samvatsaram kramaajjaptwaa Trisandhyam Shankaraashramey/
Devamisthaa Tri Sandhyam cha Sara Paapai pramuchyatey/

[Brahma Putra Tandi who rendered Shiva Sahasranaama attained Ganapatya Status and he also enabled his disciple King Tridhanva of Manu clan to perform thousand Ashwamedha Yagnas and the latter too secured Ganapatya Status.]
[Essence of Linga Purana]

Vishnu Sahasranaamaavali

Shuklaambara dharam Vishnum Shashivarnam Chaturbhujam,
Prasanna Vadanam Dhyaayet Sarva Vighnopashantaye/
Laabhastheshaam Jayastheshaam Kruthasthesham Paraajahayah,
Eshamindiravashyamo Hridayastho Janaardanah/
Viniyogah: Om Asya Shri Vishnu Sahasranaama Stotra Maha Mantrasya
Brahma Rishi
Vishnurdevata
Anushthup chhandah
Sarva Kaamaavaapyatrtha Jape Viniyogah.
(In this Vishnu Sahasranaama Stotra, Brahma is Rishi, Vishnu is Devata, Chhanda is Anushthup; to fulfil all desires, this Japa / Recitation is being rendered.)
Dhyanam:
Sajalaladaneelam darshithodaara sheelam,
Karatalaghrutashailam Venuvaadye Rasaalam/
Vrajajana kulapaalam Kaaminikelilolam,
Tharunathulasimilaalam naimi Gopaalavaalam.
(I greet Gopala whose appearance was blue like the radiance of fresh water, whose essential nature was of kindness, who lifted the Mountain of Govardhana with His hands, who played a big sonorous flute, who administered the People of Vraja with care, who was in the habit of performing childish pranks for the entertainment of the women of Vraja and whose neck adorned the highly attractive garland of Tulasi leaves). Following is the Vishnusahasra Nama Stotram:

Om Vishnur jishnur hrishikeshah Sarvaatma Sarva Bhavanah,
Swargah Sharvareenatho Bhutagramashayaashayah/
Anaadinidhano Devah Sarvagnah Sarva sambhavah,
Sarva –vyapee Jagatdhaataa Jaganmayah/
Sarvaakritidharah Sarvey Viswaruupee Janaardanah,
Ajaatma Sashvatho Nithyo Vishvaadhaaro Vibhuh Prabhuh /
Brahmarupaika rupascha Sarva rupadharo Harah,
Kaalaagni Prabhavo Vaayuhu Pralayanthakarokshayah /
Mahaarnavo Maha Megho Jala budbuda Sambhavah,
Samskruto vikruto Matsyo Maha Matsyo thimingalah /
Anantho Vaasukih Sesho Varaaho Dharaneedharah,
Payaksheera Vivekaadyo Hamso Haimagiri sthitah /
Hayagreevo Vishaalaaksho Hayakarno Hayakruthih,
Manthano Ratnahaari cha Kurmodhyaraadharah /
Vinidro Nidritho Nandi Sunando Nandanapriyah,

Naabhi naala mrinaali cha Swayambhuschaturaanah /
Prajaapati paro Dakshah Srishtikarthaa Prajaakarah,
Marichih Kashyapo Vatsah Surasura guruh Kavih/
Vaamano Vaamabhaagi cha Vaamakarma Brihadyupuh,
Trilokakramano Deepo Baliyagna Vinaashanah /
Yagna Hartho Yagna Kartho Yagnesho Yagnabhuk Vibhuh,
Sahasranshu Bhago Bhaanurviviswan Raviramshumaan /
Thigmatejasvalpatejah Karma Saakshi Manuryamah,
Devarajah Surapatir daanavaarih Sachipatih /
Agnirvaayusakho Vahnir varuno Yadasaampatih,
Nairruto Naadanonaadi RakshoYaksha dhanaadhipah/
Kubero Vitthavaan Vego Vasupaalo Vilaasakruth,
Amrithashravanah Somah Somapaana -karah Sudhih/
Sarvoushadhikarah Srimaannishaakaro Divaakarah,
Vishaarirvishahartha cha Vishakanthadharo Girih/
Neelakantho Vrushi Rudro Bhalachandrohumaapatih,
Sivah Shanto Vashi Veero Dhyani Mani cha Maanadah/
Krimikeeto Mrigavyadho Mrigaha Mrigavatsalah,
Vatuko Bhairavo Baalah Kapaali Dandavigrahah/
Smashaanavaasi Maamsaashi Dhushta naasi Samaanthakruth,
Yoginistrasako Yogi Dhyanastho Dhyana –vaasanah /
Senaanih Sainyadah Skando Mahakaalo Ganaadhipah,
Adidevo Ganapathir –vighnaha Vighnanaashanah /
Ruddhisiddhiprado Danti Bhalachandro Gajaananah,
Nrisimha Ugradamshtrascha Nakhi Daanavanaashakrit /
Prahlada posha kartha cha Sarva daitya janeswarah,
Salabha Saagarh Saashi Kalpadruma Vikalpakah /
Hemaado Hemabhagi cha Himakartho Himaachalah,
Bhudharo Bhumido Meruh Kailaasa Sikharo Girih /
Loka -lokantaro Loki Biloki Bhuvaneswarah,
Dikpaalo Dikpathirdivyo Divyakaayo Jitendriah /
Virupo Rupavan Ragi Nrithya Geetavisaaradah,
Haha Huhu Chitraratho Devashi Naradah Sakha /
Viswadevah Saadhya Devah Grithaasheeschalochalah,
Kapilo Jalpako Vaadi Duttho Haihayasangharaat/
Vasishto Vaamadevascha Saptarshipravaro Bhriguh,
Jaamadagnyo Mahaveerah KshatriyantakaroRishih/
Hiranyakashipuschaiva Hiranyaksho Harapriyah,
Agastih PulahoRakshah Paulosthyo Ravano Ghatah/
DevaariTapasastapi Vibhishana Harapriyah,
Tejasvi Tejassteyji Eesho Rajapathih Prabhuh/
Daasarathi Raaghavo Ramo Raghuvamsa vivardhanah,
Seetaapathih Pathih Srimaan Brahmanyo Bhaktavatsalah/
Sannadah Kavachi Khadgi Cheeravaasa Digambarah,
Kireeti Kundali Chaapi Shankha chakri Gadadharah/
Kausalyonandanodaro Bhumishaayee Griha Priyah,

Saumithro Barato Baalah Shatrughno Bharataagrajah /
Lakshmanah Paraviraghnah Stree Shahaayaka Kapeeswarah,
Hanuman Ruksha Raajascha Sugreevo Balinaashanaha/
Dutapriyo Dutakaarihyangado Gadatham Varah,
Vanadhwamsi Bani Vegee VaanaroVaanaradhvajah/
Laanguli Nakhi Damshtree hahakaro varah,
Bhavasetur mahasethu bhaddha Setu Rameswarah/
Jaanaki Vallabhah Kaami Kireeti Kundali Khagi,
Pundareeka Visaalaaksho Mahabaahur ghanaakrutih/
Chanchalchapalah Kaami Vaami Vaamankavasalah,
Streepriyah Streeparah Strainah Striyo Vaamankavasakah/
Jithavairi Jitakaamo Jitakrodho Jitendriyah,
Shantho Daantho Dayaraamohyekastreevratha dharakah/
Saatvikah Satvasamsthano Madahaa Krodhaha Kharah,
Bahuraakshasa samveethah Sarva Raakshsa naashakrut/
Raavanaaree Ranakshudra dasa mastaka chhedakah,
Raajyakaari Yagnakaari Daata Bhokta Tapodhanah/
Ayodhyadhipatih Kaantho Vaikunthokuntha vigrah,
Satyavrato Vrati Surastapi Satyaphalapradah/
Sarva Saakshi Sarvagascha Sarvapraanaharovyayah,
Praanaschyapaanaascha Vyanodanah Samaanakah/
Naagah Krukalah Kurmischa Devadattho Dhananjayah,
Sarvapraanivido Vyaapi Yogadharaka –dharakah/
Tatvavidstatvadas tatvi Sarva Tatva Visharadah,
Dhyanasto Dhyanashaali cha Manasvi Yoga vitthamah/
Brahmajno Brahmado Brahmajnaata cha Brahma sambhava,
Agnaatyavith vido topo Jyoti Rupo Niranjanah/
Jnaanado Jnaanah Gyani Guruh Sishyopadeshikah,
Susishyah Sikshitah Shaali Sishya Sikshaa Visharadah/
Mantrado Mantraha Mantri Tantri Tantrajanapriyah,
Sanmantro Mantravid mantri Yantra mantraika bhanjanah/
Maarano Mohano Mohi Stambhocchatana krut Khalah,
Bahumaayo Vimaayascha Mahamayaa vimohakah/
Mokshado Bandhako Vandihyakarshanah,
Hreenkaaro Beeja Rupeecha Kleenkarah Keelakaadhipah /
Saunkaara Shaktimaancchaktih Sarva Shakti Dharo dharah,
Akarokaara Omkaarascchando Gayatra Sambhavah /
Vedo Vedavido Vedi Vedadhyayi sadaa Sivah,
Rukyajur Saamaarthaveshah Saamagaana –karokari/
Tripado Bahupaadi cha Satpathah Sarvatomukhah,
Praakrutah Samskruto Yogi Geetagrandha prahelikah/
Saguno Vigunashcchando Nissango Viguno guni,
Nirguno Gunavaan Sangi Karmi Dharmicha Karmadah/
Nishkarma Kamakaami cha Nissangah Sanga Varjithah,
Nirlobho Nirahankaari Nishkichana Jana Priyah/
Sarva Sangakaro Raagi Sarvathyagi Bahiswarah,

Ekapaado Dwipaadascha Bahu paadolyalpa paadakah /
Dwipadastripadah Paadi Vipaadi Padasangrahaha,
Khecharo Bhucharo Bhraami Bhrungakeeta madhupriyah/
Ruthuh Samvatsaro Maasoyanah Pakshoharnishaha,
Krutha Tretha Kalischaiva Dwaparaschaturaakrutih /
Deshakaalakarah Kaalah Kula dharmah Sanaatanah,
Kalaa Kaashthaa Palaa NadyoThaamah Pakshah Sithasithah/
Yugo Yugandharo Yogyo Yuga dharma pravartakah,
Kulaachaarah Kulakarah Kula Daivakarah Kuli/
Chaturashramachari cha Gruhastho hyathithipriyah,
Vanastho Vanachaari cha Vaanaprastha ashramashrami /
Vatuko Brahmachaari cha Shikhasutri Kamandali,
Trijati Dhyanavaan Dhyaani Badrikaashrama vaasakruta/
Hemaadri Prabhavo Haimo Hemaraashi –himaamkarah,
Mahaaprasthanako Vipro Viraagi Raagavaan Gruhi/
Naranarayano Naagi Kedaarodarvigrahah,
Gangadwara Tapassarastapovana Taponidhi/
Nidhiresha Maha Padmah Padmaakara shriyalayah,
Padmanabhah Pareetatma Parivrat Purushotthamah/
Paraanandaha Puraanascha Samradraja viraajakah,
Chakrastha Chakravaalasya Chakravarthi Niradhipah/
Ayurvedavido Vaidyo Dhanvantarischa Rogahaa,
Aushadhi beejasambhuto Rogi Roga Vinashakrut /
Chetanaschetakoyachintya Chittha Chinta Vinashakruth,
Ateendrayah Sukhasparshascharaachari Vihangamah /
Garudah Pakshirajascha Chakshusho Viataatmajah,
Vishnu yaana Vimaanastho Manomaya –turangamah /
Bahuvrishti karo Varshi Airavanaviraavanah,
Ucchauhshrava Hayogami Haridashvo Haripriyah /
Pravrusho Meghamaali cha Gajaratnam Purandarah,
Vasudo Vasudharascha Nidraaluh Pannagaasanah/
Seshashaayi Jaleshahi Vyasah Satyavati sutah,
Veda Vyasakaro Vaagmi Bahushaakhaa Vikalpakah /
Smritih Puraana dharmaarthi Paraavara vichakshanah,
Sahasra sheersho Sahasraakshah Sahasravadanojjvalah /
Sahasrabahuh Sahasranshuh Sahasra Kiranonnatah,
Bahusirshekasirsha cha Trishira Vishirah shikhi/
Jatilo Bhasmaragi cha Divyambaradharah Suchih,
Anurupo Brihadrupo Virupo Vikarakrithih/
Samudramaadhako Maathi Sarvaratnaharoharih,
Vajra vaiduryako Vajri Chintamani mahamanih/
Anirmulyo Mahamulyo Nirmulyah Surabhih Sukhee,
Pitaa Maatha Shishurbandhurdhata Twashtararymaa Yamah /
Anthahstho Bahyakari cha Bahih –stho vai Bahiswarah,
Paavanah Paavakah Paki Sarva Bhakshi Huthashanah/
Bhagavan Bhagahaa Bhaagi Bhavabhanjo Bhayankarah,

Kayasthah Karyakari cha Karyakartha Karapradah/
Eka Dharma Dwidharma cha Sukhi Dutyopa jeevakah,
Palakas tarakas –thraatha Kaalo Mushaka bhakshakah /
Sanjeevano Jeevakartha Sajeevo Jivasambhavah,
Shadvimshako Maha Vishnuh Sarva Vyapi Maheswarah /
Divyangado Muktamaali Srivatso Makaradhwajah,
ShyamamurthirGhanashyamah Peetavaasah Shubhaananaṅh/
Chiravaasa vivaasaascha Bhuta Daanava Vallabhah
Amrithomritha bhaagi cha Mohini Swarupa Dharakah /
Divyadrishtih Samadrushtiddeva danava vamchakah,
Kabandhah Kethukari cha Swarbhaanuschandra taapanah /
Graharaajo Grahi Graahah Sarvagraha Vimochakah,
daanamaanajapo homah Saanukuulah Shubhagrahah /
Vighnakartha apahartha cha Vighnanasho Vinayakah,
Apakaaropakaari cha Sarva Siddhi Phala Pradah /
Sevakah Samadaani cha Bhedhi Dandi cha Matsari,
Dayavaan Daanasheelascha Daani Yajva Pratigrahi /
Haviragnicharusthaali Samidascha Tilo Yavah,
Hotovuddhata Shuchih Kundah Saamago Vaikruthih savah /
Dravyam Paatraani Sankalpo Musalo Haaranih Kushah,
Deekshito Mandapo Vediryajamaanah Pashuh Krathuh /
Dakshina Swastimaan Swasthihaasheervadah Shubhapradah,
Adivruksho Mahavruksho Devavruksho Vanaspathih /
Prayaago Venimaan Veni Nyagrodhaakshayo vatah,
Sutirthastirthakaari cha Tirtharajo Vrathi Vrathah /
Vrittidaata Prudhuh Patro Dogdha Gorvatsa evacha,
Ksheeram Kshiravahah Ksheeri Ksheera bhaga vibhaga vith /
Rajyabhaagavido bhaagi Sarva bhaaga vikalpah,
Vaahano Vaahako vegi paadachari Tapaswarah /
Gopano Gopako Gopi Gopakanyaviharakrit,
Vaasudevo Visaalaakshah Krishno Gopijanapriyah/
Devakinandano Nandi Nandagopa grishaasrayi,
Yashodanandano Dami Damodara Ulookhali /
Putanaari Trinaavartahaari Shakataprabhanjakah,
Navanitapriyo Vaagmi Vatsapaalaka baalaah/
Vasurupadharo Vatsi Vatsaha Dhenukaanthakrit,
Vakaarirvanavaasi cha Vanakreeda visaradah /
Krishavarnaakrutih Kantho Venuvetra vidhaarakah,
Gopamokshakaro Moksho Yamunapulinaturah /
Mayavatsakaro Maayi Brahma mayapamohakah,
Atmasaara viharaksho Gopadarakadarakah /
Gochari Gopatirgopo Govardhanadharo Bali,
Kaaleeya –mardanah Kaali Yamunaa hrada vihaarakah /
Sankarshano Balashalyadhyo Baladevo Halaayudhah,
Laangali Musali Chakri Ramo Rohininandanah /
Yamunaararshanodwaro Neelavaasaa Hali thadha,

Revati ramano, Lololo Bahumaanakarh Parah /
Dhenukaari Mahaviro Gopakanya Vidushakah,
Kaama maana harah Kaami Gopivaasopa taskarah/
Venu vaadi cha Naadi cha Nritya geetavisharadah ,
Gopimohakaro Gaano Raasako Rajanicharah /
Divyamali Vimaalicha Vanamaala vibhushitah,
Kaitabharischa Kamsaarimadhuha Madhusudanah /
Chaanuramardano Mallo Mushti Mushtaka Nashaka krit,
Muraha Modako Modi Madghana Narakanthakrit /
Vidyadhyayi Bhumishayi Sudaamascha Sakha Sukhi,
Sakalo Vikalo Vaidyah Kalitovai Kalanidhih /
Vidyashaali Vishaalicha Prtru Matru Vimokshakah,
Rukmini ramano ramyah Kaalindipatih Shankhaha/
Panchajanyo Maha Padmo Bahunayaka nayakah,
Dundhumaaro Nikumbaghna Shambara -anto Rati Priyah /
Pradumna Aniruddhischa Saatvataampatir arjunah,
Phalgunascha Gudakeshaha Savyasaachi Dhananjayah /
Kiriticha Dhanushpaanirveda visharadah,
Sikhandi Saatyakih Shaivyo Bhimo Bhimaparakramah /
Paanchaala abhimanyus cha Saubhadro Draupatipathih,
Yudhishtaro Dharmaraajah Satyavaadi Suchivratah /
Nakulah sahadevascha Karno Duryadhano Ghrini,
Gaangeyosya Gadaapaanir Bhishmo Bhiradhi sutah /
PanchaakshurDhritaraashtro Bhaaradjoshya Gautamah,
Asvatthama Vikarnakar –nascha Jahuryu dhavisharadah /
Shamantiko Gadi Gaalvo Vishwamitro Duraasadah,
Durvaasa Durvinitischa Markandeyo Maha Munih /
Lomasho Nirmalo (A)lomi Dhirghayuscha Chiro(A)chari,
Punarjeevamritho Baavi Bhuto Bhavyo Bhavisyakah /
Trikaalosya Trilingascha Trinethrar Tripathipathih,
Yaadavo Yaagnyavalkyas cha Yadurvamsava vardhanah /
Shalyakridi Vikridascha Yadavaantha Kalih Kalih,
Sadyo Hridayo Daayado Dayabhaakdayi Dayi /
Mahodadhirmahipushto Neela Parvata Vaasa krit,
Eakavarno Vivarnascha Sarva varna bahischarah /
Yagna Nandi Veda Nandi Vedabaaho Balo Balih,
Vaidyari Baadhako Bhaago Jannadho Jagatpathih /
Bhaki BhagavatoBhaagi Vibhakto Bhagavatpriyah,
Trigramosya Navavaranyo Grihopanishadaasanah /
Shaalagraama shilatayukto Vishalo Gandakaasrayah,
Ritudevah Shruthah Shraavi Shrutabodhaha Shritashravaah /

Kalkih Kaalakalah Kalki Dushta mleccha vinaashakrit,
Kunkumi Dhavalo Dhirah Kshamaakaro Vrishakapih /
Kinkarah Kinnarah Kanvaha Keki Kimpurushadhipah,
Ekaroma Viroma cha Bahuroma Brihatkavih/

Vrajapraharano Vajri Brihaghno Vaasavaanujah,
Bahutirtha karastirthah Sarva Tirtha Javeswarah/
Vyatipaato paraagascha Daana Vriddhikarah Shubhah,
Asankheyoprameyascha Sankhyakaaro Visankhyahah /
Mihikottharakstaro Balachandrah Sudhakarah,
Nirlokascha Nirakaari Brahma kaaraika kaarakah /
Dauhitrakah Putrakah Poutro Napta Vamsadharo dharah /
Dravibhuto Dayaluscha Sarva Siddhi prado manih,
Aaadhaaropi Vidhaarascha Dharaasunuh Sumangalaha /
Mangalo Mangalaakaaro Mangalyaha Sarva Mangalah/

Naamnaam Sahasram Naamedam Vishnortulatejasah,
Sarva Siddhi karam Kaamyam Punyam Hariharatmakam/
Yah Pathethpratruddhya Shuchi bhutva Samaahitah,
Yaschedam Shrunuyannityam Naro Nischala Maanasah,
Trisandhyam Shraddhayah yuktah Sarva Paapapaih Pramuchyatey/

The above Vishnu Sahasranaama bestows all kinds of 'Siddhis' (Accomplishments) and fulfills all desires. Those who read or hear the 'Stotra' with concentration and earnestness during Three Sandhyas a day would for certain become free from past and present sins. After reading the Stotra, a Devotee should sincerely greet Bhagavan Vishnu and read:

Sahasraakshah Sahasraanghrih Sahasravadanojjvalah, Sahasranaamanthaakshah Sahasrabhuja the Namaha / [Essence of Skanda Purana]

Shri Vishnu Sahasra Naama Stotra

Asya Shri Vishnornaama Sahasra Stotrasya
Shri Maha Deva Rishih,
Anushthup Chhandahah,
Paramaatma Devata,
Hreem Beejam,
Shrih Shaktih,
Kleem Keelakam,
Chaturvarga Dharmaarthaartha Kaama Mokshaarthey Japee Viniyogah/
Om Vaasudevaaya Vidmahey, Mahha Hamsaaya dhimahi, Tanno Vishnuh Prachodayat/
Anganyaasa Karanyaasa Vidhi purva yada pathet,
Tatphalam Kotigunanti bhavatyeva na samshayah/
ANGANYASA:
Shri Vaasudeva Param Bhrahmeyti Hridayam
Mula Prakritiriti Shirah/
Mahaa Varaah iti Shikha/
Suryavamshadwaja iti Kavacham/
Brahmaadi kaamya lalitya Jagadaashcharya shaishava iti netram/
Paarthaartha khanditaasesha ityastram

Namo Naraayanayeti nyasam Sarvatra kaarayet/
Om Namo Naraayanaaya Purushaaya Mahaatmaney,
Vishuddha Sattvaaya Mahaa Hamsaaya Dhimahi, tanno Devah parachodayaat/
Kleem Krishnaaya vidmahey, Heem Raamaaya Dhimahey tanno Devah prachodayaat/
Sham Narasimhaaya vidmahey, Shri Kanthaaya dhimahey, tanno Vishunuh prachodayaat/
Om Vaasu Devaaya vidmahey, Devaki sutaaya dhimahey, tannah Krishnah prachodayaat/
Om hraam, hreem, hruum, hrauim, hroaum, hrah, kleem Krishnaaya Govindaaya, Gopeejana vallabhaya namah swaha/
Iti Mantra samucchaarya yajed vaa Vishnumakhayam, Shrinivaasah Jagannadhah tatah stotram pattheth sudheeh/

Om Vaasudevah param Brahma Paramaatma Paraatparah/
Paramdhaaa Paramjyotih Param Tatwam Param Padam /
Param Shivah Paro dheyah Param Jnaanam Para Gatih/
Paramaarthah Parasshreshtha Paraanandah Parodayah/
Parovyaktatparam Vyoma Paramaarthih Pareshwarah/
Niraamayo Nirvikaaro Nirvikalpo Nirlepo Nirvaghnah/
Nirguno Nishkalankonantobhyayochintyochalochintyah,
Ateendriyomitotparo Nityoneehovyayokshayah/
Sarvajnah Sarvagah Sarvah Sarvadah Sarva bhaavanah,
Sarvashaastaa Sarva saakshee Pujyah Sarvasya Sarvadruk/
Sarva Shaktih Sarva saarah Sarvaatmaa Sarvato mukhah,
Sarva Vaasah Sarva Rupah Sarvaadih Sarvadukhahaa/
Sarvaarthah Sarvatobhadrah Sarva kaarana kaaranam,
Sarvatishiyatah Sarvaadhyakshah Sarveshvareshvarah/
Shadvamshako Maha Vishnurmahaaguhyo Mahaa Vibhuh,
Nityodito Nitya yukto Nityaanandah Sanaatanah/
Mayaapatihryogapatih Kaivalyrapatatmabhuh,
Janma mrityu jaraateetah Kaalaateeto Bhavaatigah!
Purnah Satyah Shuddha Buddha swarupo Nityachinmayah,
Yogapriya Yoga gamyo bhava bandhaikamochakah/
Purana Purushah Prataykchaitanyah Purushottamah,
Vedanta Vedyo Durjayastaapatra vivarjitah/
Brahmavidyaashrayonaghah Swaprakaashah Swayam Prabhuh,
Saropaaya Udaaseenah Pravavah Sarvatah Samah/
Sarvaanavadyo Dushpraayah –stureeyahstamasah parah,
Kutasthah Sarvasamshilashto Vaangamnogocharaatigah/
Samkarshanah Sarvaharah Kaalah Sarva bhayankarah,
Annulyanghayah Chitragatih MahaaRudrah Duraasadah/
Mulaprakritraanandaha Pradyumno Vishwamohanah,
Mahaamaayo Vishwa beejam Parashaktih Sukhouakabhuh/
Sarvakaamyoantaleelah Sarvabhuta vashankarah,
Aniruddhah Sarvajeevo Hrisheekesho Manh Patih/
Nirupaadhiprio Hamsoksharah Sarvaniyojakah,
Brahma praaneshwarah sarvabhutabhrit Dehanayakah/

Kshetrajnah Prakritiswami Purusho Viswasutradhruk,
Antaryaami Tridhaamantahsaakshi Nirguna Eswarah/
Yogigamyah Padmanaabhah Seshashaayee Shriyah Patih,
Shri Shivopasya paaaambojo Nityashreeh Shriniketanah/
Nitya vakshasthala Shrih Shrinidhih Shrihoro Harih,
Vashyashih Nischala Shrido Vishnuh Ksheeraabhi mandirah/
Kaustubhodbhaasitoraksah Maadhavo Jagadaatihaa,
Shrivatsa vakshaa Nisseeemakalyanaguna bhaajanam/
Peetaambaro Jagannatho Jagatraataa Jagatpitaa,
Jagatbandhurjagatsrashtaa Jagaddhvaata Jagannidhih/
Jagadekasphuradveeryo Naamhavaadi Jaganmayah Sarvasiddhaarthah Sarvaranjitah/
Sarvameghodyamo Brahma Rudraadyatkrushta chetanah,
Shambhoh Pitaamaho Brahmapitaa Sharaadyadheeswarah/
Sarva Devapriyah Sarvadeva murtiranuttamah,
Sarva Devaika sharanam Sarvadevaika devata/
Yajnabhrugyagna phalado Yagnesho Yagna bhaavanah,
Yagnatraataa Yagnapumaan Vanamaali Dwijapriyah/
Dwijaikamaanado Viprakula Devosuraantakah,
Sarvadushtaantakruh Sarva sajjanaanda paalakah/
Saptalokaika jatharah Saptalokaika mandanah,
Srishtisthityanta krut Chakri Sharangadhanvaa Gadaadharah/
Shankhabhrunnandaki Padma paani garuda vaahanah,
Anirdeshyavapuh Sarava Pujya Triloka paavanah/
Anantakirtih Nisseema Pourushah Saramangalah,
Suryakoti prateekaasho Yaakoti duraasadah/
Kandarpakoti laavanyo Durgakotyarimardanah,
Samudrakoti gambheerah Tirthakoti samaahvayah/
Brahmakoti jagatsrashta Vaayukoti maaha balah,
Koteendindu jagadaanandi Shambhukoti Maheshwarah/
Kuberakoti Lakshmivaan Shakrakoti vilaasavaan,
Himatkoti nishkampaha Koti Brahmaanda Vigrahah/
Kotyashwamegha paapaghnah Yagna koti samaarchanah,
Sudhhakoti Swasthya hetuh Kamadhuhkoti kaamadah/
Brahmavidyakoti rupah Shipivishtah Shuchishravaah,
Vishyambharah Teerthapaadah Punyashravana keertanah/
Adi Devo Jagajjaitro Mukundah Kaalanemiha,
Vaikunthonanta maahaatmyo Maha yogeswa –rotsavah/
Nitya trupto Lasadbhaavo Nisshankho Narakaantakah,
Deenaanaathaika sharanam Vishvaika Vyasanaapahah/
Jagat kripaakshamah Nityam Kripaluhu Sajjanaashrayah,
Yogeswarah Sadodeeranah Vridhi Kshaya vivarjitah/
Adhikshajo Vishwaretaah Prajaapati shataadhipah,
Shakra Brahmaarchita padah Shambhu Brahmordhva dhaamagah/
Surya Somekshanh Vishwa bhokta Sarvasya paaragah,
Jagatsetuh Dharmasetudharah Vishwa dhurandharah/
Nirmamokhila lokeshah Nissangah Adbhuta Bhogavaan,

Vashya maayah Vasya Viswaha Vishvaksenah Surottamah/
Sarva Shreyapatih Divya Anarghya Bhushana Bhushitah,
Sarva Lakshana Lakshanah Sarva daityendra darpaha/
Samasta Deva Sarvaswam Sarva Daivata nayakah,
Samasta Deva Kavacham Sarva Deva Shiromanih/
Samasta Devata Durgah Prapannashani panjarah,
Samastabhayahannama Bhagavan Vishtarashravaah/
Vibhuh Sarvahitodarkah Hataarih Swargatipradah,
Sarva Daivata jeevesho Brahmanaadi niyojakah/
Brahma Shambhu Paraardhaayuhu Brahmajyeshthah Sishuswaraat,
Virat Bhakti paraadheenah Stutyah Stotraartha saadhakah/
Paraartha kartaa Krutyajnah Krutya sadonjhitah,
Sadaanandah Sadaabhadrah Sadaa Shantah Sadaa Shaivah/
Sada Priyah Sadaa Tushtah Sadaa Pushtaha Sadaarchitah,
Sadaa Putah Paananaagnayah Veda gruhnnah Vrishaakapih/
Sahara naama Triyugah Chaturmurtih Chatur Bhujah,
Bhuta Bhavya Bhavannathah Maha Purusha Purvajah/
Naaraayano manjukeshah Sarvayoga vinihssrutah
Veda Saarah Yajna saarah Saama saarah Taponidhih/
Sandhya sreshthah Puraanarshih Nishthaa Shanti Paraayanam,
Shivah Trishulavidhvansi Shri Kanthaika Varapradah/
Narah Krishnah Harih Dharmanandanah Dharmajeevanah
Adi Kartaa Sarva Satyah Sarva Streeratna darpaha/
Trikaala jita Kandarpah Urvashisruk Muniswarah
Adyah Kavih Hayagrivah Sarva Vaageswareswarah/
Sarva Deva mayo Brahma Guruh Vaageeswaripatih,
Ananta Vidya Prabhavah Mulaavidya vinaashakah/
Saarvajnadah Namajjadya naashakah Madhu -sudanah,
Aneka mantra kotishah Shabda Brahmaika paaragah/
Adi Vidwan Veda Karta Vedaatma Shruti Saagarah,
Brahmaartha Vedaapaharanah Sarva Vignaana Janmabhuh/
Vidyaaraajah Jnaana murthih Jnaana Sindhuh Akhanda dheeh,
Matsya Devah Maha Shringah Jagajjeevahinna dhruk/
Leelaa vyaptha akhilambhodhih Rigvedaadi pravartakah,
Adi Kurmah Ahilaadhaarah Trineekruta jagadbharah/
Amareekrita Devoughah Peeyushotpati kaaranam,
Atmaadhaarah Dharaadhaarah Yagnaangah Dharani dharah/
Hiranyakshaharah Prithivipatih Shraaddhadi kalpakah,
Samasta Pitru bheetighnah Samasta Pitru Jeevanam/
Havyakavyaika bhuk Havya kavaika phala daayakah,
Romaantarleena jaladhih Kshobhitaasesha Saagarah/
Mahaa Varaah Yagnaghna dhwasakah Yaagnikaashrayah,
Shri Nrisimhah Divya Simhah Sarvaanishthaartha duhkhaha/
Eka Virah Adbhutabalah Yantra mantraika bhanjanah,
Brahmaadi dusshah jyotih Yugaantaagnyati bhishanah/
Koti vajradhinakhah Jagadyuprekshya murtidhruk,

Matruchakra pramadhanah Maha Matru Ganeshwarah/
Achintyamogha Viryadhyah Samastaasuradhasmarah,
Hiranyakashipuchhedi Kaalah Sankarshanipatih/
Kritantavahanah Sadyah Samasta bhayanaashanah,
Sarva Vighnaatakah Sarva Siddhidaha Sarva purakah/
Samasta paataka dhwamsi Siddhi Mantradhikaahvyah,
Bhairaveshah Haartighnah Kaalakoti duraasadah/
Daitya –garbhastraavinama Sphutidad Brahmaanda garjitah,
Smrutamaatraakhila traataa Adbhuta rupah Maha Harih/
Brahmacharyashirah pindi Dikpaalah Ardhhanga Bhushanah,
Dwadashaarka shirodaamaa Rudrasirshaika nupurah/
Yoginigrasta girijaatraata Bhairavatarjakah Virachakreswarah
Atyugrah Yamaarih Kaalasamvarah/
Krodheswarah Rudra chandiparivaraadi dushtabhuk,
Sarvaakshobhyah Mrityu Mrityuh Kaala Mrityu nivartakah/
Asaadhya sarva rogahnah sarvadurgahasoumyakrit,
Ganeshakoti darpaghnah Dussaha seshagotraha/
Deva Danava durdarshah Jagadbhayadabhishakah,
Samasta durgatitraataa Jagadbhakshak bhakshakah/
Ugreshah Ambaramaarjarah KaalaMushaka Bhakshakah,
Anantaayudha dordandi Nrisimhah Veerabhadrajit/
Yogini chakra guhyo shah Shakraaripu maamsa bhuk,
Rudro Naraayano Mesharupashankara vaahanah/
Mesharupa Shivatraata Dushta Shakti sahasrabhuk,
Tulasivallabho Veero Vaamaa charaakhileshtadah/
Maha Shivah Shivaarudhah Bhairavaika kappala dhruk,
Jjillichakreshwarah Shakra divya mohanah rupadah/
Gauri sowbhaagyado Mayanidhih Mayabhayaapahah,
Brahma tejo mayah Brahmashrimayah Trayeemayah/
Subrahmanyo Balidwamsi Vaamanah Aditi duhkhaha,
Upendro Nripati Vishnuh Kashyapaanda mandanah/
Bali swaarajyadah Sarva Deva vipannadah Achytah,
Urukramah Tirtha paadah Tripadastha Trivikramah/
Vyoma paadah swapaadambhah Pavitratajagatrayah,
Brahmeshadyabhivandyaangrih Dyuta Dharmaa Ahidhaavanah/
Achityadbhuta vistaaro Vishva vriksho Mahabalah,
Rahu murthaa paraanchita Bhrigu patni shiroharah/
Paapaastrastah Sadaa Punyah Daityashaanitya khandakah,
Puritaakhila Devaashah Vishvarthaikaavataara krit/
Swamaaya nitya guptaatmaa Sadaa Bhakta chintaamanih,
Varadah Kaartaveeryadi raja raajyapradah Anaghah/
Vishwashlyaaghyah Amitaachaarah Dattatreyah Muneeshwarah,
Parashaktisadaa slishtah Yogaananda sadonmadah/
Samastendraari Teyjohat Paramaamrita Padmapah,
Anasuya ratna garbham Bhoga moksha sukha pradah/
Jamadagni kulaatityah Renukaadbhuta shakti dhruk,

Matru hathyadi nirlepah Skandajit vipra raajyadah/
Sarvakshatraantakrut Vira darpaha Kaarta viryajit,
Saptadwipavati daata Shivaarchaka yashah pradah/
Bheemah Parashu Raamascha Shivaachaaryaika vishwabhuh,
Shivaakhila Jnaana koshah Bhishmaachaaryah Agni Devaah/
Dronaachaarya Guruh Vishwa jaitra Dhanwa Kritaantajit,
Adviteeya tapo murthih Brahmacharyaika dakshinah/
Manusreshthah Sataam Setuh Mahiyaan Vrishabhah Virat,
Adi Rajah Kshiti Pitah Sarva Ratnaika doha krut/
Prithuh Janmaadyeka dakshah Geeh Shri Kartika swayamvritah,
Jagadvrithipradah Chakravarti Sreshthah Advayastradhruk/
Sanakaadi muni praapya bhavatbhakti vardhanah,
Varnaashramaadi Dharmaanaam Kartha Vakta Pravartakah/
Suryavamsha dwajah Ramah Raghavah Sadgunaarnavah,
Kaakusthah Vira rajyaaryah Rajadharma dhurandharah/
Nityaswasthyaashrayah Sarvabhadra graahi Shubhaikadhrukh,
Nara Ratnam Ratnagarbhah Dharmaadhyakshah Maha Nidhih/
Sarvashreshthaashrayah Sarva Shastraaastragrama viryavan,
Jagadishah Daasharathih Sarva ratnaashrayo Nripah/
Samasta Dharmasuh Sarvadharma drashta khilaartihaa,
Ateendro Jnana Vijnaana paaradrashta Kshamaambudhih/
Sarva prakrushtah Shishteshtah Harshashokadyanakulah,
Pitra ajnaatyakta saamraajyah sampannoda nirbhayah/
Guhaadeshaarpithaishwaryah Shivasparthaajataadharah,
Chitrakutaapta ratnaadrih Jagadeesho Vaneycharah/
Yadheshtaamogha sarvaastrah Devendra tanayaakshiha,
Brahmendraadinathaisheekah Maarichaghnah Viraadhaha/
Brahma shaapa hataasesha dankakaranya paavanah,
Chaturdasha sahasrogara kshoghnaika sharaika dhruk/
Kharaarih Trishirohanta Dushanaghnah Janaardanah,
Jataayushognigatidah Agastya sarvasya mantrarat/
Leeladhanushkotyapaasta Dundhubhyasthita Mahachalah,
Saptataala vyadhaakrishta dhwasta paataala Danavah/
Sugriva raajyadah Aheenamanasaiva abhayapradah ,
Hanumadrudra mukhyeshah Samastakapi dehabhrit/
Sanaaga daitya baanaaika vyakulikrita Saagarah,
Samlecchakoti baanaika sushka nirdagdha saagarah/
Samudraadbhuta purvaika bandha setuh yashonidhih,
Asaadhya saadhakah Lankaasamulotsaada Dakshinah/

Varadrupta jagachhalya Poulatsya kula kruntanah,
Ravanaghnah Prahatscchit Kumbhakarnabhit Ugraha/
Ravanaika shirascchetta Nisshankaindraika rajyadah,
Swaraaswargatwa vicchedi Devendraanindrataaharah/
Rakshodevatvahrut Dharmaadharmavighnah Purushthutah,
Natimaatra dashasyarih Dutta Rajya Vibhishanah/
Sudhavrishtimritaasesha swasainyojjivanaika krut,
Deva Brahmana naamaika dhata Sarvaamararchitah/
Brahma Surya Rudraadi vrindaarpita Sati priyah,
Ayodhyaakhila Rajaagraganya Sarvabhuta Manoharah/
Swamyatulya kripaadandah Heenotkrushtaika Satpriyah,
Shvyapakshyaadi nyaaya darsha Heenaarthathika Sadhakah/
Vadhavyaajanuchita krittarakah Akhila tulya krit,
Pavitrayaadhikya muktaatmaa Priyantakah Smaraarijit/
Saakshaat Kusha Lava chhandraavitah Aparajitah,
Kossalendrah Veera baahuh Satyardhatyakta sodarah/
Sharasandhaana nirdhuat dharani mandalah Jayah,
Brahmaadi kaamasaamnidhya sanaathi krita Daivatah/
Brahmalokaapta chaanadaaladya sesha praani saarthakah,
Swarneeta gardhabhaswadi chirayodhyaavanaika krit/
Ramo Dwiteeya Soumitrah Lakshmanah Prahatendra jit,
Vishnu Bhaktah Sa Raamaanghni paduka rajya nivirttih/
Bharatah Asankhya Gandharva kotighnah Lavanatmakah,
Shatrugnah Vaidyarat Ayurvedagabhoushadhipatih/
Nityamritakarah Dhanvantari Yagno jagahharah,
Suryarighnah Suraajeevah Dakshineshah Dwijapriyah/
Chhinna murthaapadesharkah Seshaanga sthaapitaamarah,
Vishwarthaa Seshakrit Rahu shira chheetthaa Akshataakutih/
Vaajapeyaadinaamaagnih Veda dharma paraayanah,
Sweta dwipa patih Sankhapraneta Sarva Siddhivirat/
Vishwa Prakaashita Jnaana Yoga moha tamisraha,
Devahyutatmajah Sidhah Kapilah Kardama –atmajah/
Yogaswami Dhyana bhanga sagraatmaja bhasmakrit,
Dharmah Vrishendrah Surabhipatih Shaddhaatma bhaavitah/
Shambhuh Tripuradaahaika sthairya Vishvaradhoduhah,
Bhakta Shambhugitah Daityaamrita vaapeesamastapah /
Maha Pralaya Vishvaika nilayah Akhila Naagarat,
Sesha Devah Sahasraakshah Sahasraasya Shirobhujah/
Phanaamani kanikarayojitaachhaambuda Kshitih,
Kaalaagn Rudra Janako Mushalastro Halaayudhah/
Neelaambaro Vaaruneeshah Manovaakkaaya doshah,
Asantosha drishti maatrapaati thaika Dashaanah/
Bilasamyamanah Ghorah Rouhineyah Pralambaha,
Mushtikaghnaha Dwividah Kalinikarshanah Balah/
Ravati Ramanah Purva Bhakti kheda achyuta agrajah,
Devaki Vasudevahya Kashipaaditi nandanah/

Vaarshneyah Satvataam Shreshtha Shourih Yadukuleswarah
Naraaktitih Param Brahma Savyasaachi Varapradah/
Brahmadikaamya laalitya Jagadaaschrya Shashavah,
Putanathah Shakatabhit Yamalaarjuna bhanjakah/
Vaataasuraarih Keshagnah Dhenukaarih Gaveeswarah,
Damodarah Gopadevah Yashodaananda dayakah/
Kaaleeya Mardanah Sarva Gopa Gopijanapriyah,
Leelaagovardhana dharo Govindo Gokulotsavah/
Arishtamathanah Kamonmattha Gopi Vimuktidah,
Sadyah Kuvalayaapeeda ghaati Chanura mardanah/
Kamsaarih Ugrasenaadi rajya vyapaaristaamarah,
Sudharnagkita Bhulokah Jaraasandha balaantakah/
Tyakta bhagna Jaraasandhah Bhimasena Yashah pradah,
Samdipani mritaapadya data Kaalaantakaadijit/
Samasta naaraka traata Sarva Bhupati koti jitah,
Rukminiramano Rukmishasano Narakaantakah/
Samasta Sundarikantho Muraari Garudhadhwajah,
Eakaaki Jita Rudraarka Marudyakhileswarah/
Devendra darpah Kalpa drumaanjali bhutalah,
Banabahu sharsrachhit Nandyadi ganakotijit/
Leelajita Mahadevah Maha Devaika pujitah,
Indraatharjuna Nirbhanga jayadah Pandavaikadhruk/
Kashiraja shiracchhetta Rudrashaktaika mardanah,
Visweshwara Pasaadaadhyah Kashirajasutardanah/
Shambhu pratignaa vidhvamsi Kashinirdardhanayakah,
Kashisharana kotighnah Lokashikashaa dwijaarchakah/
Shiva teevra tapo vashyah Puraashiva Varapradah,
Shankaraika pratishthaadhruk Swayam Shashanka pujakah/
Shivakanyavrata patih Krishna rupa Shivaariha,
Mahalakshmi vapur Gauritraata Vaidala Vritraha/
Swadhaama Muchukundaika nishkaala Yavaneshta krit,
Yamuna patih Aneetaparileena dwijaatmah/
Shri Daamarangka Bhaktaartha bhumya -neeteyendriya vaibhavah,
Duvrutta Sishupaalaika Muktido Dwarakeshwarah/
Aachandaaladika praapya Dwarakaa nidhi kotikrit,
Akrurodhbhava Mukhaika Bhaktah Swacchanda Muktidah/
Sabaala stree kreedaamrita vaapi kritaarnavah,
Brahmaastra dagdha garbhasta Pareekshijjeevana krit/
Parileena dwiha sutaanetaa Arjuna mada –apahaha,
Goodha mudra krita grasta Bhishmadyaakhila Kauravah/
Yadaartha khanditaa sesha Divyastra Partha moha hrit,
Garbha shaapacchala dhwasta Yadavorvibhiraapah/
Jaraavyadhaari gatidah smrita maatraakhileshtadah,
Kaama devo Ratipatih Manmadhah Shambaraantakah/
Anangah Jita Gourishah Ratikantah Sadepsitah,
Pushpeshuh Vishwa Vijayi Smarah Kameshvari Priyah/

Ushapatih Vishwaketuh Vishwatriptah Adhi Puurushah,
Chaturatma Chaturvyuhah Chaturyuga vidhaayakah/
Chaturvedaika Vishwaatma Sarvotkrushtamsha kotisuuh,
Asshramaatma Puranarshih Vyasah Shaakhaa Sahasra krit/
Maha Bharaa Nirmata Kaveendro Baadarayanah,
Krishna Dwaipayanah Sarva Purushartha bodhakah/
Vedantakartaa Brahmaikavyanjakah Puru Vamsha krit,
Buddhah Jnaana jitaa sesha Deva Devi Jagatpriyah/
Niraayudhah Jagajjaitrah Shri Dhanah Dushta mohanah,
Daitya Veda Bahishkarta Vedaartha Shruti gopakah/
Shouddhhodanih Drushta Dishtah Sukahdah Sadasampattih,
Yayaa yogyaakhila kripah Sarva shunyokhileshtadah/
Chatuhkoti pruthak Tatwa Prgnaapaar amitheshwararh,
Paakhanda vedamaargeshah Paakhanda shruti gopakah/
Kalki Vishnuh Yashah putrah Kalikaala vilopakah,
Samasta mlecchha dushtaghnah Sarvashishtah Dwijaatikrit/
Satya pravartakah Devadwija deergha Kshudhaapaha,
Ashwavaaraadih Ekanta Prithvi durgati naashanah/
Sadyah Kshamaanta Lakshmi krita Nashtanih Sesha Dharmavit,
Ananta Swarna Yaagaika hema purnaakhiladwijah/
Asaadhyaika jagatcchhastaa Vishva bandhah Jayadhwajah,
Atmatatwaadhipah Kartu shreyshtho vidhirumaapatih/
Bhatru shreshthah Prajeshaagrayah Marichih Janakaagrani,
Kashyapah Devaraat Indrah Prahlaadah Daityarat Shahi/
Nakshatreshah Ravistejah Shreshthah Shurah Kaviswarah,
Maharshirat Bhiguh Vishnuh Adityeshah Baliswarat/
Vaayuh Vahnih Shuchishreshthah Shankaro Rudraraat Guruh,
Vidwattamah Chitrarathah Gandharvaagrayah Aksharotthamah/
Varnaadih Agrayastree Gauri Shakatyagraya
Shrih Naradah Devarshirat Pandavaagrayah Arjunah Vaadah Pravaadarat/
Pavanah Pavaneshaanah Varunah Yaadasaampatih
Gangaa Tirthottamah Dyutam Chhalakaagrayam Varaushadham/
Annam Sudarshanah Astraagyam Praharanottamam,
Ucchhaishravah Vaajiraajah Iravatah Ibeshwarah/
Arundhati Eka Patneeshah Ashwatthah Asesha Vriksharaat,
Adhyatma Vidyaa Vidyaagrayah Pranavah Cchhaandsaam varah/
Meruh Giripatih Maargah Maasaagrayah Kaal sattamah,
Dinaadhyatmaa Purva siddhah Kapilah Saama Vedarat/
Taaksharyah Khagendrah Rutvagnayah Vasantah Kalpapaadapah,
Daatru shresthah aamadhenuh Aartighnaagrayah Suhyuttamah/
Chintaamanih Gurushreshthah Maataa Hitamayah Pitah,
Simhah Mrigendrah Naagendrah Vaasukih Nrivarah Nripah/
Varneshah Braahmanah Chetah Karanaagraya Namo Namah,
ItyetadVasudevasya Vishnornaama sahasrakam/
(Vishnu Sahasra naama Stotram is a sure means of ‘Paapa Vimochana’. It clears all difficulties; enhances quality of Life; keeps conscience clean; fulfills desires; keeps away

poverty, diseases, and natural disasters; secures from thieves, snakes, cruel animals and evil spirits; brings in recognition and name; accords the Punya of Yagna, Tapa, Daana, Vrata and Tirtha Yatras; and finally acts as a unique ladder to Salvation)

Naasti Vishnoh Paramdhama Naasti Vishnoh Param Tapah,
Naasti Vishnoh Paro Dharma Naasti Mantro Hyavaishnavah/
Naasi Vishno Param Satyam Naasti Vishnoh Paro Japah,
Naasti Vishnoh Param Dhyanam Naasti Vishnoh Param Gatih/
Kim tasya Bahurbhi Mantraih Shastraih kim Bahu vistaraih,
Vajapeya Sahastrairva Bhakriryasya Jannardaney/
Sarva Tirthamayo Vishnuh Sarva Shastramayah Prabhuh,
Sarva Kratumayo Vishnuh Satyam Satyam vadaamyaham/

(There is no better 'Parama Dhama' than Vishnu, no better 'Tapas' than Vishnu, no better 'Dharma' than Vishnu, no better Mantra than Vishnu, no better Truth than Vishnu, no better 'Japa' than Vishnu, no better 'Dhyana' than Vishnu, no better 'Gati' or route than Vishnu! Are there many other Mantras, Shastras, Vajapeyas, Tirthas or Kratus? In the final analysis, it is all about Vishnu, Vishnu and Vishnu alone!)
[Essence of Padma Purana]

'Yugala Sahasranama' of Radha-Krishna

Once, Brahmarshi Narada approached Bhagavan Maha Deva to endow him with Shri Krishna Parama Tatwa and the latter commenced the Mantra:
Gopijana vallabha charanaachharanam prapadye:
Bhagavan stated that this Mantra was of Surabhi Rishi, Gayatri was Chhanda, and Bhagavan Shri Krishna was the relevant Devata. He also said: 'Prapadyosmi' or May I offer respects. For this Mantra, there was no need to suggest 'Viniyoga' or application as also 'Anga Nyasa'or alignment with body parts. Only the Mantra is to be recited and Bhagavan would instantly be with the reciter. After securing the Mantra from the Guru and practise it with full faith, without thinking much about the fulfillment of desires in the present time and of what is in store after life; after all, the joys and sorrows in the current life are dependent of the previous deeds and the future course is decided by Bhavavan. One has to take shelter from Bhagavan and worship Him. However:
Gurovajnaam Saadhunam nindaam bhedam Harey Harou,
Veda Nindaam Harernaama balaat paapa sameepatpapa sameehanam/
Artha vaadam Hareynmagni Paakhandam naama samgrahey,
Alasey naastike chaiva Hari naamopa Harimaamopadeshinam/
Naama Vismaranam chaapi Naamyaamaadaramey va cha,
Santyajeydam duratho Vatsa Doshaaneythaansudaaranan/
(Do not try to slander the Guru, never offend Sadhu or the Virtuous, never differentiate Shiva and Vishnu, never resort to malign Vedas, never act against those who take the name of Bhagavan, never criticise those who give spiritual discourses, never spread rumours against devotees, convince and counsel 'nastiks' or atheists, facilitate those who forget or ignore the existence of Bhagavan- these

are the Ten Principles that should be followed always). One should have the faith that Krishna's friends, parents, beloved, and followers exist forever and get into the mental-frame while reciting the 'Jugal Sahasra naamaas', stated Shiva to Narada: 1)Devakinandana: Provider of joy to Devaki; 2) Shouri: Surasena's progeny; 3) Vasudeva: Son of Vasudeva; 4) Balanuja : Younger brother of Balarama; 5) Gadaagraja (Elder brother of Gada/Mace); 6) Kamsamoha (He who mesmerised Kamsa);7) Kam sevaka mohanah: (He who mesmorised the followers of Kamsa); 8) Bhinnargala (eliminator of all obstacles); 9) Bhinnaloha (Breaker of metallic chains as in the case of his imprisoned father);10) Pitruvaahnah:(Rides over as Vasudeva kept the new born Krishna on his head through River Yamuna); 11) Pitrustutah (Praised by his father at the time of his birth); 12) Matrustutah (eulogized by his mother at his birth); 13) Shivadhyeyah (worshipped by Shiva); 14) Jamuna-jalabhedanah (He who smashed the flow of River Yamuna); 15) Vrajavaasi (He who resided in Vraja-bhumi); 16) Vrajaanandi (Who charmed the Vraja); 17) Nanda baala (The son of Nanda); 18) Dayanidhi (The Ocean of Mercy); 19) Leela baalah (The Miracle-child); 20) Padma netrah (the Lotus-eyed); 21) Gokulothsavah (The cause of Festivals at Gokula); 22) Ishwarah (Capable of any deeds); 23) Gopikanandah (The cause of joy for Gopikas); 24) Krishnah (Who attracts instant attention); 25) Gopaanandah (the epitome of happiness for Gopas); 26) Sataangatih (the destination of devotees); 27) Vaka praanaharah (the killer of Vakaasura); 28) Vishnuh (The all-pervader); 29) Vakamukti pradah (Provider of salvation to Bakaasura); 30) Harih (Destroyer of sins, ignorance and misery); 31) Baladolaashaya -shahayah (He who rests in the hoods of Sesha Nag, the Avatar of Balarama); 32) Shyamalah (the blue-coloured); 33) Sarva Sundarah (The embodiment of beauty); 34) Padmanabhah (from whose navel sprouted the lotus); 35) Hrishikeshah (The controller and provocator of physical limbs); 36) Kreeda manuja baalakah (the funster in the form of a boy); 37) Leela-vidhvastwa shakatah (the destroyer of Shakatasura); 38) Vedamantra -abhishechitah (He who is bathed in Veda mantras); \39) Yashodanandanah (The joy of mother Yashoda); 40) Kantah (The Form of Radiance); 41) Munikoti nishevitah (Worshipped by crores of Munis); 42) Nithya Madhuvana vaasi (the aboder of Madhu vana); 43) Vaikunthah (The Chief of Vaikuntha); 44) Sambhavah (The Origin of Everything); 45) Kratuh (Yagna Swarupa); 46) Ramapatih (Lakshmipati); 47) Yadupatih (The Chief of Yadavas); 48) Murarih (The demolisher of Murari Daitya); 49) Madhusudanah (the killer of Madhu Daitya); 50) Madhavah (Belonged to Madhu Kula of Yadu Vamsha); 51) Maanahari (Destroyer of ego and self-image); 52) Shripati (the husband of Lakshmi);]53) Bhudharah (The holder of the weight of Earth); 54) Prabhuh (The Super Lord); 55) Brihadvana maha leelah (The performer of great miracles); 56) Nandasuunuh (The illustrious son of Nanda); 57) Mahasasah (He who sits on the seat of mighty Sesha serpent); 58) Trunavarta pranahari (the executor of Trunavarta daitya); 59) Yashodavismayapradah (Who stunned Yashoda with his miracles); 60) Trailokyavakra (who visions the happenings of the Tri-Lokas by his face); 61) Padmaakshah (Has eyes like fully opened lotus); 62) Padma hastah (ornamented with lotus-hands); 63) Priyankarah (Brings joy to everybody); 64) Brahnamah (The benefactor of Brahmanas); 65) Dharmagopta (The saviour of Virtue); 66) Bhupatih (The Master of Bhudevi); 67) Shridharah

(The retainer of Lakshmi on his physique); 68) Swaraat (Self Illuminated); 69) Ajadhyakshah (The Master of Brahma); 70) Shivakdhyakshah (The Master of Shiva); 71) Dharma -dhyakshaha (The Master of Dharma); 72) Maheshwarah (Parameswara); 73) Vedanta vedyah (He who could be visualised by Vedas alone); 74) Brahmasthitah (Resides in Brahma Tatwa); 75) Prajapatih (Master of the whole humanity); \76) Amoghadhruk (All- visioned); 77) Gopikaraavalambi (who dances by holding the hands of Gopis); 78) Gopabalaka supriyah (The beloved of Gopas); 79) Balaanuyayi (Who copies the actions of Balarama); 80) Balavan (Full of Super Strength); 81) Shridaama priya (the great friend of Shridaama);
82) Atmavan (The Controller of Mind and Soul); 83) Gopigrihaangana ratih (The player in the homes and interiors of Gopis); 84) Bhadrah (The embodiment of propitiousness); 85) Sushlokamandalah (Brings in piety owing to his name and fame); 86) Navaneetaharah (The famed butter- thief); 87) Baalah (always child-like); 88) Navaneeta priyashanah (whose staple food is butter); 89) Balabrindi (always in the company of children); 90) Markavrindi (Playful with monkey-like children); 91) Chakitakshah (always looks with surprised eyes); 92) Paalitah (Runs away being afraid of mother's call); 93) Yashodarjitah (fearful of Yashoda's curses); 94) Kampi (shivers with the fear of his mother); 95) Mayarudita shobhanah (Looks splendid with false and childish cries); 96) Damodarah (held by mother by strings); 97) Aprameyatma (Has immesurable Form); 98) Dayaluh (Most merciful); 99) Bhaktavatsalah (Fond of devotees); 100) Ulukhaley sabandha (tied strong to a mortar-by his mother); 101) Namna shira (down-headed or submissive); 102) Gopikadrayitah (falsely repentant due to complaints from Gopis to his mother); 103) Vriksha bhangi (the demolisher of Yamalarjuna Trees while tied a rice-pounder by his mother); 104) Shokabhangi (self-safe but frightened others with cries); 105) Dhanadatmaja mokshanah (Relieved Kubera's sons of their curse by a Sage to turn into trees); 106) Devarshi vachanashlaaghi (Considerate of Narada's statements); 107) Bhakta vaatsalya sagarah (An ocean of encouragement to devotees); 108) Vrajakolaahalakarah (keeps Vraja's residents extremely busy with his mystification); 109) Vrajaananda vivardhanah (Enhancer of the joys of Vraja's residents); 110) Gopaatma (The soul of Gopas); 111) Prerakah (the booster of actions, mind and feelings); 112) Saakshi (The unique proof of actions world-wide); 113) Vrindavana nivasakrith (The famed resident of Brindavana); 114) Vatsa paalahah (the care-taker of Govatsas); 115) Vatsapatih (Safety provider of the young cows), 116) Gopadaraka mandanah (The benefactor of the society of gopabaalas); 117) Balakreedah (Involved in normal child-plays); 118) Balaratih (the endearer of Gopabalaas); 119) Balakah (of the form of a boy);
120) Kanakaangadi (the wearer of golden 'bhuja keertis' or hand-ornaments);
121) Pitambarah (Dressed in silk robes); 122) Hemamalahari (the wearer of golden neck laces); 123) Manimukta vibhushanah (ornamented by gems and pearls);
124) waisted with bells and wristed with metal rounds; 125) Sutri (with cotton-threaded wrists and Yagnopaveeta); 126) Nupuri (with ornamented feet);
127) Mudrikaanvita (finger-ringed); 128) Vatsasura pratidhwamsi (the killer of Vatsasura); 129) Vakasuranaashanah (the terminator of Vakasura);
130) Aghasura vinaashi (the demolisher of Aghasura); 131) Vinidrikritabalakah (The reviver of the fained children due to the poison of Kaliya serpent);

132) Adyah (The Original Cause); 133) Atmapradah (Provider of his soulful to his dear devotees); 134) Sangi (the keeper of company to his companions);
135) Yamunateera bhojanah (The eater of food on the banks of River Yamuna along with his friends); 136) Gopaala mandali madhyaha (the central figure of Gopalaas); 137) Sarva gopala bhushanah (The jewel of all Gopalas); 138) Kritahasta talagraasah (carrier of plate with food in his hands); 139) Vyanjana-ashrita shaakhikah (the arranger of food-vessels on tree branches);
140) Kritabaahu shringa yashthih (keeps a whip and stick in hands);
141) Grunjaalankrita kanthakah (ornamented with grinjali mala around his neck);
142) Mayura pincha mukutah (sports peacock feathers on his headgear); 143) Vanamaali vibhushitah (decorated with vanamali); 144) Gairikaachitrita vipunah (Expert in drawing pictures with red chalk on his body); 145) Navamedhavapuh (with body colour as fresh cloud); 146) Smarah (by far the most attractive form of Kamadeva); 147) Kotikandarpa lavanyah (as attractive as of a crore Kamadevas); 148) Lasanmakara kundalah (Wearing luminous ear rings of crocodile shape); 149) Aajaanu -baahuh (with hands as long as the knees);
150) Bhagavan (Composite with five kinds of Aishwarya viz. Prosperity, Dharma (Virtue), 'Yash' (fame); ' Shri; (wealth); Gyana (Knowledge) and 'Vairagya' (detachment); 151) Nidra rahita lochanah (devoid of sleep); 152) Koti saagara gaambhiryah (As complex as a crore oceans); 153) Kalakaalaha (He is the Supreme Kaala Swarupa); 154) Sada Shivah (the eternally auspicious Bhagavan);
155) Virinchi mohana vapuh (Even Brahma netted by his illusion);
156) Gopavatsa -vapurdharah (He who takes the forms of Gopas and calves);
157) Brahmandakoti janakah (The Creator of crores of Universes); 158) Brahma moha vinashakah (The demolisher of Brahma's illusions); 159) Brahma (He himself takes the form of Brahma); 160) Brahmeditah (Extolled by Brahma);
161) Swami (the Supreme of everybody / everything); 162) Shakradarpadi nashanah (The eliminator of Indra's egotism); 163) Giri pujopadeshta (He who showed the procedure of worshipping Govardhan mouatain); 164) Dhruta Govardhanachalah (The elevator of Govardhana Mountain); 165) Purandareditah (Praised by Indra Deva); 166) Pujyah (revered by one and all); 167) Kamadhuprapujitah (adulated by Kamadhenu); 168) Sarva Tirthaabhishiktah (Enabled Surabhi to perform 'Abhishkas' by the Sacred waters of all the Tirthas on the Seat of Indra); 169) Govindah (Famed as Govinda since he was the Indra of all cows ('Go-matas'); 170) Goparakshakah (safety-provider to cows); 171) Kaaliyaarti- karah (The subduer of Kaaliya serpent); 172) Krurah (cruel punisher of the vicious); 173) Nagapatniratah (exalted by Nagapatnis); 174) Virat (Virat Purusha / The most maximised Being); 175) Dhenukaarih (the enemy of Dhenukaasura); 176) Pralambhaari (Destroyer of Pralambhasura in the form of Balabhadra); 177) Vrishaasura vimardanah (the exterminator of Arishtasura who appeared in the form of a huge bull); 178) Mayasuratmaja dhwamsi(The annihilator of Vyomaasura who was the son of Mayasura); 179) Keshi kantha vidarakah (the slicer of Keshi demon's head); 180) Gopa gopta (The saviour of Gopas);
181) Daavaagni parishoshakah (the desroyer of Daavaagni or the Gigantic Fire);
182) Gopakanya vastra haari (The appropriator of the clothes of Gopikas while they were bathing); 183) Gopa Kanya varapradah (The boon provider to the Gopika

maids); 184) Yajnapatyanna bhoji (the consumer of Anna bhojan of the wives of those who did the Yagnas); \185) Muni- maanaapa harah (He clipped the ego of those brahmanas who claimed as Munis; 186) Jalesha mana mardhanah (the tamer of Varunadeva's ego); 187) Nanda gopala jeevanah (saviour of Nandagopala from Vidyadhara who came in the form of a huge serpent 'Ajagara'); 188) Gandharva shapa mokta (The saviour of the Gandharva (Vidyadhara) from his earlier curse); 189) Shankhachooda shiroharah (He sliced the head of the Yaksha called Chooda); 190) Vamshivati (Miracle maker near the Vamshivata/ the Vamshi tree);
191) Venuvaadi (the great flutist); 192) Gopichinta -paharakah (Reliever of the sorrows of Gopikas); 193) Sarva gopta (the liberator of one and all);
194) Samahvaanah (Addressed by all to save them); 195) Sarva Gopi manorathah (He who is the desire of all Gopis); 196) Vyangya dharma pravakta (preacher of Dhrama in a satirical manner);197) Gopimandala mohanah (Mesmeriser of Gopikas in groups); 198) Rasakreeda rasaa swaadi (The enjoyer of the taste of Rasa- dance's juice); 199) Rasika (The experiencer of the 'Rasa'); 200) Radhika Praana -natha (Shri Radha's beloved / life's breath); 201) Kishori prana nadha (Kishori's life-breathing); 202) Vrisha bhanu sutaapriyah (Vrisha hanu nandini's beloved); 203) Sarva Gopi Janaanandi (The bliss of all the Gopijana);
204) Gopijana Vimohanah (The enchanter '<u>par excellence'</u> of the Gopikas');
205) Gopikageeta charitah (The sacred songs sung by the Gopika singers about the stories of Krishna); 206) Gopi nartana laalasah (He who enjoys the dances of Gopikas with relish); 207) Gopiskandhashrita karah (He who ambles along with his hands on their shoulders); 208) Gopi kuchambana chumbana priya (He who savors the kisses of Gopika's chest); 209) Gopika marjita mukhah (He who takes delight in wiping the sweet touches of Gopikas of his tender face by their silk 'anchals'/ upper robes); 210) Gopi vyanjana veejitah (He who loves the experience of fanning by Gopikas as he is lying and resting); 211) Gopika kesha samskaari (Who goes into raptures while fondly caressing the softness of the hairs of Gopikas);
212) Gopika pushpa samstarah (He who loves to play games with flowers on the Gopikas); 213) Gopika -hridayalambi (He provides refuge to the hearts of Gopikas; 214) Gopivahanatatparah (He is ready to carry Radha on his shoulders);
215) Gopika mada haari (demolishes the self-image of Gopikas); 216) Gopika paramaarjitah (The fruit of the 'Punya'earned hard by Gopikas); 217) Gopika kruta salleelah (He whose memorable deeds are copied by Gopikas after the 'Rasaleelas'); 218) Gopikasamsmrutapriyah (The beloved of Gopikas who keep on floating in the fabulous memories of his); 219) Gopika vanditapada (The sacred feet which are sought after by Gopikas); 220) Gopikaa vashavartanah (He who is in the control of Gopikas); 221) Radhaaparaajitah (Conceded defeat from Radha); 222) Shrimaan (Epitome of prosperity); 223) Nikunjosuvihara vaan (He who performs playful deeds in the gardens of Brindavan); 224) Kunja priyah (He loves the gardens); 225) Kunjavaasi (The resident of the Gardens); 226) Vrindavana vikaashanah (He illuminates Bridavana); 227) Yamuna -jalasiktaangah (He had his body bathed by Yamuna waters); 228) Yamunasoukhya dayakah (He provides bliss to River Yamuna); 229) Rashistambhanah(Stops the movement of Moon on the night of Raasaleela); 230) Shurah (He is the archtype of courage); 231) Kaami (Always anxious to encounter with his Bhaktas); 232) Kama-vimohanah (He who

enthralls Kamadeva with his 'leelas'); 233) Kaamaadya (The Original Cause of Kamadeva); 234) Kama nathah (He is the Supremo of Kama / desire);
235) Kamamaanasa bhedanah (Capable of breaking the heart of Kamadeva himself); 236) Kamadah (The Provider of Kama or yearning); 237) Kamarupah (Assumes the Form of Kama /Craving); 238) Kamini -kamasanchayah (Amasses the love of Kaminis); 239) Nityakreedah (Ever-ready to get absorbed in playful games); 240) Mahaleelah (The Supreme Player of Miracles); 241) Sarvah (Sarwa Swarpa or assume any Form whatever); 242) Sarva gatah (All-pervading);
243) Paramaatma (The Supreme Soul); 244) Paradhesha (Parameshwara);
245) Sarva karana karanah (The Cause of any or every cause); 246) Griheeta Naradavachaah (Concedes to whatever Brahmarshi Narada advises); 247) Akrura parichintitah (He who gave weightage to the counsel of Akrura); 248) Akruravandita padah (The feet that were worshipped by Akrura step by step;
249) Gopikaa tosha kaarakah (Mollifies the feelings of frustration arising of out his absence among Gopikas); 250) Akruravakya sangraahi (Concedes the view-points of Akrura); 251) Mathuravaasa karanah (The reason for which the inhabitants of Mathura prefer to stay there); 252) Akrura tapa shamanah (He relieves Akrura's sorrows); 253) Rajakaayuh pranaashanah (shortens the life of Mathura's washerman due to his refusal of cleaning Krishna / Balarama's clothes under Kasa's influence of Kamsa); 254) Mathuraananda daayi (Provider of joy to the residents of Mathura); 255) Kamsa vastra vilunthanah (He who took away Kamsa's clothes due to an altercation with the washerman of Kamsa); 256) Kamsa vastra paridhanah (He sported Kamsa's clothes); 257)Gopavastra pradayikah (Donor of clothes to Gopas); 258) Sudama griha gaami (Visitor to the residence of Sudama Mali); 259) Sudama paripujitah (Worshipped by Sudama Mali); 260) Tantuvaayaka sapreetah (He Blessed the tailor); 261) Kubjachandana lepanah (Applied the chandana paste prepared by Kubja on his own limbs); 262) Kubjaarupapradah (Blessed beautiful Form to Kubja); 263) Vijnah (embodiment of knowledge); 264) Mukundah (The provider of Moksha); 265) Vishtira shravaah (Has far-reaching fame and wide-ranging hearing capacity); 266) Sarvajnah (The All-Knowing); 267) Mathuraaloki (Visited around Mathuranagar); 268) Sarvalokaabhinandanah (obtained showers of praises and accolades from one and all of the Public); 269) Kripakataaksha darshi (Visions every body with empathy and compassion); 270) Daityarih (The enemy of Daityas); 271) Devapalakah (The defender of Devas); 272) Sarva duhkha prashamanah (Reliever of all kinds of sorrows); 273) Dhanurbhangi (The smasher of Dhanush / the Mighty Bow); 274) Mahotsavah (The Cause of Great Celebration); 275) Kuvalaya peeda hantah (The killer of the haughty Elephant called Kuvalaya-peedana); 276) Dantahskandhah (The parader of the ill-famed elephant's tusks on his shoulders); 277) Balaagrani (Always follows Balarama and keeps himself behind); \278) Kalparupadharah (Dresses according to the persons being met);
279) Dhiraha (Has supreme courage); 280) Divya vastraanu lepanah (Wears divya vastra and 'anga -raaga'(body-lepana); 281) Mallarupa (Sports the Form of a fearful wrestler in the sports arena of King Kamsa); 282) Mahakaala (Takes the profile of Death in the presence of Kamsa); 283) Kamarupi (Takes over various Forms as needs of time demanded); 284) Balaanvita (possesses endless energy and prowess); 285) Kamsa trasaharah (encountered a highly scared Kamsa);

286) Bhimah (Kamsa was mortally afraid of Krishna); 287) Mrushtikantah (In the form of Balabhadra, the fist-power was deadly to Kamsa); 288) Kamsaha (Krishna- the slaughter for Kamsa); 289) Chanuraghna (the destroyer of Chaanura, the great wrestler); 290) Bhayahara (the slasher of timidity)’ 291) Shalaarih (the killer of King Shalya); 292) Toshaalantakah (the destroyer of Toshaalka); 293) Vaikuntha - vaasi (As Vishnu, Krishna was residing at Vaikuntha); 294) Kamsaarih (Krishna, who destroyed his enemy Kamsa), 295) Sarva dushta nishudanah (The mighty killer of all his deadly enemies); 296) Deva dundhibinirghoshi (The reason why Devas sounded at Kamas’s death); 297) Pitru shoka nivaarinah (Krishna avenged and pacified the parents); 298) Yadavendrah (The Chief of Yadu Vamsha);
299) Sataam naathah (The rescuer of Satpurushas), 300) Yadavaari pramadanah (The destroyer of the opponents of Yadavas); 301) Shouri shoka vinashi (The demolisher of Vasudeva’s distress); 302) Devaki tapa naashanah (The terminator of Devaki’s misery); 303) Ugrasena Paritraata (The redeemer of Ugrasena’s despair); 304) Ugrasenaabhi pujitah (adored by Ugrasena); 305) Ugrasenaabhisheki (He was responsible to make Ugrasena as King); 306) Ugrasena daya para (Secured gratitude from Ugrasena); 307) Sarva Saantwata saakshi (responsible for the revival of Yadu vamsha); 308) Yaduvamsha abhinandana (brought elation to all in the Yadu vamsha); 309) Sarva Maathura samsevyah (Achieved the veneration of all residents of Mathura Nagar); 310) Karunah (The merciful); 311) Bhakta bandhavah (the kith and kin to all devotees); 312) Sarvagopala dhanadah (Provider of wealth to all Gopas); 313) Gopi Gopaala laalasah (He who genuinely enjoys mixing with Gopas and Gopikas); 314) Shouri dattopaveethi (Vasudeva had the privilege of performing ‘Upanayana’ samskaara to him (Krishna); 315) Ugrasena dayaakarah (benevolent to Ugrasena); 316) Guru Bhakta (with devotion to Guru Sandipani);
317) Brahmachari (Krishna practised strict Brahmacharya while in Gurukul);
318) Nigama -adhyaney ratah (He was Veda Paarayana); 319) Sankarshana sahaadhyaayi (He was a co-student to Balarama); 320) Sudama suhrut (Sudama was a dear Brahmana co-student); 321) Vidyanidhih (the great store-house of Vidya / education); 322) Kalaa koshah (Complete treasure-house of Kalas / Arts);
323) Mruta putra pradah (Brought back to life the Guru’s son after death);
324) Chakri (The holder of Sudarshan Chakra); 325) Paanchajani (Paancha -jani the conchshell in his hands); 326) Sarva Naaraki mochanah (Provider of salvation to all who stayed in Narakas/ hells); 327) Yamarchita (Worshipped by Yama Deva);
328) Parah (The Highest); 329) Devah (Dhriti maan/ He who has singular forbearance and forgiveness); 330) Naamocchara vashah (Controlled by repetitive naama japa); 331) Achyutah (The Indestructible); 332) Kubjavilasi (The rectifier of Kubja’s handicapped form); 333) Subhagah (Extremely fortunate); 334) Deena bandhu (The relative of the helpess); 335) Anupama (The unparaleled); 336) Akrura griha gopta (The defender of Akrura’s home); 337) Pratijna Paalakah (The Administer of Vows); 338) Shubhah (The Form of Auspiciousness);
339) Jarasandhajayi (Defeated Jarasandha by seventeen times); 340) Vidwan (Omniscient); 341) Yavanantah (witnessed the end of Kalayavana);
342) Dwijaashrayah (The shelter of Brahmanas); 343) Muchukundapriyakarah (Well-wisher of Muchukunda); 344) Jarasandha palayatih (Spared Jarasandha eighteen times); 345) Dwarakaa -janakah (The creator of Dwarakapuri);

346) Gudhah (Paramatma hidden in the form of a human being); 347) Brahmanyah (The devotee of Brahmanya); 348) Satya -sangarah (He swears by Truth);
349) Leeladharah (The miracle man) 350) Priyakarah (Responsible for alround happiness); 351) Vishwakarma (Performer of several universally benificient deeds); 352) Yashapradah (Provider of Fame); 353) Rukmini priya sandeshah (Despatcher of love-message to Devi Rukmini); 354) Rukmi shoka vivardhanah (adds to of Rukmi's grief); 355) Chaidya shokalayah (augmentor of Sishupala's distress); 356) Shreshthah (Exemplary human being); 357) Dushta rajanya nashanah (The desroyer of evil-minded Kings); 358) Rukmi vairupya karanah (disgraced Rukmi with head-shaving); 359) Rukmini vachaney ratah (makes sure of following Rukmini's wishes); 360) Balabhadravachograahi (implicitly follows Balabhadra's feelings); 361) Mukta Rukmi (Left Rukmi alive instead of killing him);
362) Janaadrana (fulfiller of Bhakta's wishes); 363) Rumini praana nathah (Rukmini's heart throb); 364) Satyabhama patih (Satyabhama's beloved);
365) Swayam Bhakta pakshi (Takes the sides of Bhaktas on his own);
366) Bhakti vashah (Fully won over by Bhaktas); 367) Akrura mani dayakah (the donor of Shamantaka mani to Akrura); 368) Shatadhanva praanahaari (Eliminator of Shatadhanva's life); 369)Ruksharaja sutaapriyah (The beloved of Jambavati, the daughter of Jambavaan); 370) Satrajitat -tanayaa kantah (the dear wife of Satrajita's daughter- Satyabhama); 371) Mitravida -apaharakah (The stealer of Mitravinda);
372) Satyapatih (Husband of Nagnajit's daughter Satya); 373) Lakshmanaajita (won over Devi Lakshmana in a'Swayamvara'); 374) Pujya (worthy of worship);
375) Bhadra Priyankara (endears Bhadra); 376) Narakaasura ghaati (destroyer of Narakaasura); 377) Leelaakanyaa -harah (took away sixteen thousand virgin girls as his wives for fun); 378) Jayee (the Victorious); 379) Murari (terminator of Murari daitya); 380) Madaneshah (Controller of Manmadha); 381) Dharitri duhkha naashanah (got rid of Bhu Devi's anguish); 382) Vainateyi (The Master of Garuda Deva); 383) Swargagaami (Visited Swarga to fetch Parijata flower); 384) Adityaah kundala pradah (Gave away ear-rings to Aditi); 385) Indrarchita (worshipped by Indra); 386) Ramaakaantah (the belived of Lakshmi); 387) Vajri bharyaa prapujitah (Worshipped by Sachi Devi, the wife of Indra); 388) Paarijaataapahaari (appropriated Parijaata tree); 389) Shakra maanaapahaarakah (razed to ground the ego of Indra); 390) Pradyumna janakah (the father of Pradyumna); 391) Sambatatah (father of Samba); 392) Bahusutah (father of innumerable sons); 393) Vidhuh (Of Visahnu Swarup); 394) Gargaacharyah (Made Gargaacharya as his desciple);
395) Satyagatih (Attainable by Truth alone); 396) Dharmaadharah (Dharma as his support); 397) Dharaadharah (The sustainer of Prithvi); 398) Dwaraamandanah (Dwaraka illuminated by him); 399) Shlokyah (worthy of reputation);
400) Sushlokah (praiseworthy by way of Stanzas); 401) Nigamaalayah (the Store of Vedas); 402) Poundraka praanahaari (The slayer of fake Vasudava);
403) Kashiraajashiro harih (The slicer of the fake Kashi's head); 404) Avaishnava vipradaahi (those Brahmanas who tried to bring disrepute to Yadu vamshaites were burnt off); 405) Sudakshina bhayavah (Frightened Kashi Raja's son Sudakshina into submission); 406) Jarasandhavidari (enabled Bhimasena to tear off Jarasandha); 407) Dharmanandana yagna krit (facilitated the successful completion of Dharma Raja's Yagna); 408) Sishupalashiracchedi (The smasher of Sishupala's

head); 409) Dantravaktra vishashanah (killed Dantavaktra); 410) Vidhurathantakah (the obliterator of Vidhurantaka); 411) Shrishah (The Swami of Devi Lakshmi); 412) Shridaha (The Provider of Prosperity); 413) Dwivida nashanah (The killer of Dwivida Vaanara as by Balabhadra); 414) Rukmini maana haari (eliminated Rukmini's self-image); 415) Rukmini maana vardhanah (Enhanced Devi Rukmini's pride); 416) Devarshi shaapaharta (Saved Narada from his curse); 417) Draupadi vaakya paalakah (Draupadi's statements made true); 418) Durvaasobhaya haari (Removed Muni Durvasa's fright); 419) Paanchaali smaranaagatah (Instantly appeared at Draupadi's call of desperation); 420) Paartha dutah (the personal emissary) of Kunti's sons; 421) Partha Mantri (Adviser of Kunti Putras); 422) Partha duhkougha naashanah (The destroyer of Pandava's miseries); 423) Partha maanaapahari (Ensured Pandava's self- respect); 424) Parthajeevana dayikah (Provider of life to Pandavas); 425) Panchali Vastra daata (Prevented Panchali's dishonour / disrobing and bestowed unlimited clothing to her); 426) Vishwapalaka palakah (Provides protection to Devas who guard the world); 427) Shwetashwa sarathi (the Charioteer to Arjuna's white horses); 428) Satyah (Satya Swarupa); 429) Satya sadhyaha (Possible to attain Him only through Truth); 430) Bhayapahah (Overcomes fright only by devotion); 431) Satyasandhah (Truth alone succeeds); 432) Satyaratih (Engrossed in Truth); 433) Satya Priyah (Endeared by Truth); 434) Udaradhih (Liberal-minded); 435) Mahasena-jayi (Even defeated Kartikeya as he fought on Banasura's side.); 436) Shiva sainya vinashanah (Shivashena was destroyed by him); 437) Banasura bhujachhetta (cut-off the hands of Banasura); 438) Banasura baahuvarapradah (gave the boon of restoring the four hands of Banasura); 439) Tarkshya maanapahari (wiped out Garuda's ego); 440) Tarkshya tejo vivardhanah (Garuda's radiance enhanced by him); 441) Rama swarupadhari (assumed Shri Rama's Form); 442) Satyabhamaa mudaavahah (Provided joy to Satyabhama); 443) Ratnakara jala kreeda (enjoyed swimming in the Sea); 444) Vrajaleela pradarshakah (granted the vision of Vraja leelas to devotees); 445) Swapratijnaa paridhwamsi (did not mind breaking his own vow to enable Bhishma's vow); 446) Bhishmaajnaa paripalakah (Followed Bhishma's instruction); 447) Viraayudha harah (stole away the brave men's Astras and Shastras); 448) Kaalah (Kaala Swarupa); 449) Kaalikeshah (The Master of Kaali); 450) Mahabalah (Maha Shaktiman); 451) Barbarika shirohaari (chopped the head of Barbarika); 452) Barbarika shirapradah (restored the head of Barbarika); 453) Dharma putra jayee (enabled Dhara Raja to be victorious); 454) Shura Duryodhana madaantakah (the destroyer of Duryodhana's arrogance); 455) Gopikapreeti nirbandha nitya kreedah (succumbs to the pressure of Gopikas and always resorts to playful activities); 456) Vrajeswarah (the Master of Vraja); 457) Radhaakundaratih (loves to Play in Radha's waterbody); 458) Dhanyah (worthy of gratitude); 459) Sadaandola samaashritah (enjoys swings on the Swings); 460) Sada madhu vanaanandi (Always joyful time in the Madhu Gardens); 461) Sada vrindaavani priyah (Loves to enjoy in Vridaavana); 462) Ashoka vana nannaddhah (always ready to play in Ashoka Vana); 463) Sada tilaka sangatah (With 'tilaka' on his forehead); 464) Govardhana ratih (Ready to play on Govardhana Mountain); 465) Sadaa Gokula Vallabhah (Ready for Gokula and cow-herds); 466) Bhaandira vata samvaasi (Lives in the Bhaandira vata often);

467) Nityam Vamshi vata sthitah (Likes to stay on at Vamshivata);
468) Nanda graama kritaavaasah (resident of Nandagraam);
469) Vrisha Bhaanugriha priyah (Likes to visit Vrisha Bhanu's Place);
470) Griheeta kaamini rupa (likes to sport the form of Kamini);
471) Nityam raasa vilaasa krit (Takes pleasure in performing Raasa leelas always);
472) Vallavijana samgopta (Provides security to Gopikaas);
473) Vallavee -jana vallabhah (The beloved of Gopikas);
474) Devasharma kripa karta (showers kindness on Deva Sharma);
475) Kalpapaada prasamstitah (takes pleasure under the Kalpa Vriksha);
476) Shilanugandha nilayah (Resides in the palace of perfumed stones);
477) Padachari (enjoys walking by foot); 478) Ghanachhavih (Has the cloud-like bluish colour); 479) Atasee kusumaprakyha (Has the body colour of Tisi flower);
480) Sadaa Lakshmi kripakarah (constantly shows extreme kindness to Lakshmi);
481) Tripuraari priyakarah (endears Maha Deva); 482) Ugra Dhanwa (carries a fearful bow); 483) Aparaajitah (Invincible); 484) Shaddhura naashanah (destroys Shaddhura); 485) Nikumbha praana haarakah (The eliminator of Daithya Nikumbha); 486)Vajra naabha puradhvamsi (devastated Vajra naabha pura);
487) Poundraka prana harakah (Poundraka's demolisher); 488) Bahulashwa preeti karta (Liked Mithila's King Bahulashwa); 489) Dwija varya priyankarah (Liked Shruta Deva, the Bhakta Brahmana); 490) Shiva sankata haari (eliminates problems for Shiva); 491) Vrikaasura vinaashanah (Krishna-the killer of Vrikasura);
492) Bhrigu satkaara kaari (Bhrigu received honour from Krishna);
493) Shiva saatvikada praadata (provider of 'Satvikata' to Shiva); 494) Gokarna pujakah (worshipped at Gokarna); 495) Samba kushti vidhvamsah karanah (eradicated the leprosy disease of Samba); 496) Veda stutah (Eulogised by Vedas);
497) Veda vetta (Vedajna); 498) Yadu vamsha varthanah (the Promoter of Yadu Vamsha); 499) Yadu vamsha Vinaashi (The termintor of Yadu vamsha);
500) Uddhavodhhara kaarakaha (endowed with Salvation to Uddhava);
501) Radha ('Aaraadhya Shakti' of Shri Krishna); 502) Raadhika ('Vrisha Bhanu Putri'); 503) Aanandaa (The Highest Form of Bliss); 504) Vrishabhanuja (The daughter of Vrisha Bhanu Gopa); 505) Brindavaneshwai (Bridavana's Queen);
506) Punya (Punyamayi / Devi of Propitious -ness); 507) Krishna maanasa haarini (The 'chitchor' or the Thief of Krishna's heart); 508) Pragalbha (Essence of radiance, courage, fearlessness and kindness); 509) Chatura (Versatile);
510) Kama (Epitome of Love); 511) Kamini (darling of Shri Krishna);
512) Harimohini (adored by Bhagavan); 513) Lalitha (Most gorgeous);
514) Madhura (sweet and rapturous); 515) Maadhwi (ecstatic);
516) Kishori (Lastingly youthful); 517) Kanaka Prabha (lustrous like gold);
518) Jita Chandra (wins over Moon God in pleasantness); 519) Jita mriga (wobbly-eyed surpassing that of a deer); 520) Jita Simha (of a waist that puts a lion to shame); 521) Jita dwipa (of the leisurely and relaxed walk Radha which disgraces that of an elephant); 522) Jita Rambha (of better perfection than of Rambha in terms of physical features and voluptuousness); 523) Jita pika (of such squashy and soft voice that humiliates that of a cuckoo); 524) Govinda hridayodbhava (Manifested from the heart of Govinda); 525) Jita vimba (the redness of her lips is far superior to that of Vimba fruit); 526) Jita Shuka (The nose of a parrot is put to

awkwardness compared to that of Radha's); 527) Jita Padma (Even Devi Lakshmi is put to embarrassment as compared to the unique elegance of Devi Radha's); 528) Kumarika (Ever Youthful); 529) Shri Krishnaakarshana (Radha had that magnetic charm that readily vanquished Shri Krishna); 530) Devi (Divya Swarupa / of Celestial Form); 531) Nitya yugma Swarupini (She has an everlasting double personality of Radha and Krishna); 532) Nityam Viharini (Playfully wild and non-stop); 533) Kanta (The most beloved favourite of Nandana Vana); 534) Rasika (Sips the juice of love); 535) Krishna Vallabha (the darling of Krishna); 536) Aamodini (Readily adored by Krishna); 537) Modavati (The symbol of enchantment); 538) Nandanadana bhushitha (Ornamented by Krishna with sixteen Shringaras viz. embriodered dress, flowers, kajal or Eyetex, 'bindi' or decorative red-spot on forehead, 'Maantika' or ornament on head- hair central parting, nose ring, ear rings, necklaces, armlets, designed 'mehendi' on hands and feet, bangles / bracelets, eight hand finger rings, waist band, anklets, fragrances and 'Sindoor'); 539) Divyaabara (wearer of Divya Vastra or Celestial Dress); 540) Divya haara (She who wears divinely garlands / necklaces); 541) Muktaamani vibhushita (ornamented with pearl necklace); 542) Kunji priya (fond of the shrubs of Bridavana gardens); 543) Kunja vaasa (likes to live in the big shrubs); 544) Kunjanayaka nayika (The heroine of Krishna kunjas); 545) Charurupa (the most attractive form of Radha); 546) Charu vaktra (the most charming face); 547) Charu Hemangada (Beautiful golden armlets); 548) Shubha (The most propitious); 549 (Shri Krishna Venu Sangeeta (The famed flute music of Shri Krishna); 550) Murali harini (Robbed of his flute for fun); 551) Shiva (The auspicious); 552) Bhadra (the fortunate); 553) Bhagavati (The symbol of Purity); 554) Shanta (The essence of Peace); 555) Kumuda (The all pervasive Form of Happiness); 556) Sundari (The Prettiest); 557) Priya (The beloved of Krishna); 558) Krishnakreeda (She who is playful with Krishna); 559) Krishna rathih (intensely unified in love with Krishna); 560) Shri Krishna sahacharini (Krishna's close companion moving about with him always); 561) Vamshivata priya sthaana (Vamshi vata as their amorous spot); 562) Yugmayugma swarupini (Duel-personality of Radha and Krishna); 563) Bhandira Vaasini (Stays in Bhandira Vana); 564) Shubhra (Fair-coloured); 565) Gopinaadha priya (The beloved of Gopikas); 566) Sakhi (The close pal of Shri Krishna); 567) Shruti nihshwasitah (Manifested by the exhaling of Vedas); 568) Divya (Of Celestial Form); 569) Govindarasa dayani (She provides sweet juice of love to Govinda); 570) Shri Krishna praarthani (desirous of Shri Krishna alone); 571) Ishana (Ishwari); 572) Mahananda -pradayani (bestower of great bliss); 573) Vaikuntha jana samsevya (worthy of worship by the residents of Vaikuntha); 574) Koti Lakshmi sukhavaha (Provider of such happiness as would exceed that of crores of Lakshmis); 575) Koti kandarpa lavanya (loveliness comparable to crores of Manmadhas); 576) Ratikoti rati prada (provider of such delight as from crores of Rati Devis; 577) Bhaktigrahna (attainable only by high devotion); 578) Bhakti Rupa (personification of devotion); 579)Lavanya sarasi (Lake-like of charisma); 580) Uma (Yoga Maya); 581) Brahma Rudraadi samradhya (worshipped by Brahma and Rudra); 582) Nityam koutulahaanvita (with persistent desire to learn);

583) Nitya leela (Always playful); 584) Nitya kama (anxious to unite with Krishna); 585) Nitya shringara bhushita (constantly amorous); 586) Nitya vridavana rasa (continuously fond of the joy of Vrindavana); 587) Nitya Nandanandana Samyukta (craves for the company of Krishna always);
588) Gopika-mandali yukta (surrounded by the circles of Gopikas); 589) Nitya Gopala sangatha (Ready to keep the company of Gopala); 590) Gorasa kshepini (The sprayer of Gorasa); 591) Shura (embodied with great bravery); 592) Saananda (full of cheerfulness); 593) Anandadayani (Provider of joy);
594) Maha leela prakrushta (worthy of the great romantic adventures);
595) Naagari (Highly cultured); 596) Nagacharini (freely roams over Govardhana Mountain); 597) Nityamaghurnita (in search of Krishna always);
598) Purna (Complete with excellent features); 599) Kasturi tilakaanvita (Adorned by 'kasturi tilaka' on her forehead); 600) Padma (Lakshmi Swarupa); 601) Shyama (The alluring); 602) Mrigakshi (with fluid eyes as of a deer); 603) Siddha Swarupa (The Profile of Stability); 604) Rasaavaha (Full of Krishna's juice of love);
605) Kotichandraanana (Her face as appealing and shiny as crores of Moons);
606) Gauri (white and radiant); 607) Kotikokila suswara (Has the sweet voice of crores of 'Koels'); 608) Sheela soundarya nilaya (of outstanding beauty and character); 609) Nanda nandana laalita (receives enormous attention from Shri Krishna); 610) Ashoka vana samvasi (The illustrious resident of Ashokvana);
611) Bhandivana sangatha (accessible at Bhandi vana); 612) Kalpadruma talaa vishta (Seated under the cool shade of Kalpa tree); 613) Krishna (Krishna Swarupa); 614) Vishwa (Vishwa Swarupa); 615) Haripriya (Lover of Hari);
616) Ajaagamya (Unreachable even to Brahma); 617) Bhavaagamya (inaccessible even to Bhava); 618) Govadhanakritalaya (Resident of Govardhana Mountain);
619) Yamuna teera nilaya (stays on at the banks of River Yamuna); 620) Shashvat Govinda japshini (Endlessly chanting the name of Govida); 621) Shaswata - maanavati (Eternally respectful); 622) Snigdha (Snehamayi); 623) Shri Krishna parivandita (esteemed by Shri Krishna); 624) Krishna stuta (As eulogised by Krishna); 625) Krishna vrataa (Krishna-centric); 626) Shri Krishna hridayalaya (Resident of Krishna's heart); 627) Devadruma phala (Fulfiller of all desires like Kalpa Vriksha); 628) Sevya (worthy of worship) 629) Vrindavana Rasaalaya (Immersed in the juice of Vrindavana) 630) Koti tirtha mayi (Of Koti Tirtha Swarupa); 631) Satya (Satya Swarupa); 632) Koti Tirtha Phala prada (Provider of the fruits of Koti Teertha); 633) Koti yoga sudushpraapya (Unattainable by koti yogasadhanas); 634) Koti Yagna -duraashraya (not possible to access even by koti yagnas) ; 635) Manasa (The famed 'Manasa'); 636) Shashilekha (Chandra kala in the form of Shri Krishna); 637) Shri koti subhaga (As propitious as crores of Lakshmi); 638) Anagha (Devoid of sins); 639) Koti mukta sukha (As happy as possessing crores of Muktatmaas); 640) Sowmya (of extremely pleasant nature);
641) Lakshmi koti vilasini (As jovial as crores of Lakshmis); 642) Tilottama (Extremely attractive since she sports a sesame-seed like 'bindu'on her forehead);
643) Trikaalastha (She exists in the past, present and future); 644) Trikalajna (She has the knowledge of the three tenses); 645) Adhishtari (The 'Swamini'or the Leader); 646) Trivedajna (Proficient in the Three Vedas); 647) Tri lokajna (She is fully conversant with the happenings in all the Three Lokas); 648) Tureeyanta

nivaasini (She exists in 'Jagriti'or fully conscious, 'Swapna' or dreams as well as blissful states); 649) Durgaaraadhya (worshipped by Devi Durga); 650) Ramaaraadhya (Worshipped by Lakshmi); 651) Vishwaaraadhya (worshipped by the entire Universe); 652) Chidaatmika (Chetana Swarupa); 653) Devaraadhya (worshipped by Devas); 654) Paraaraadhya (The Supreme Parama Devi); 655) Brahmaaraadhya (worshipped by Brahma); 656) Paramaatmika (Paramaatma Swarupa); 657) Shivaaraadhya (worthy of worship by Bhagavan Shiva); 658) Premaaraadhya (worthy of achievement through love and dedication); 659) Bhaktaadaadhya (Devi attainable by bhakti / devotion); 660) Rasatmika (Rasa Swarupa); 661) Krishna -praanaarpani (Dedicated her life to Krishna); 662) Bhama (The Ideal); 663) Shuddha prema vilasini (manifested by pure and spiritual love); 664) Krishnaaraadhya (She is the Araadhya Devi); 665) Bhakti Saadhyaa (Bhakti alone could accomplish her); 666) Bhakta brinda nishevita (worshipped by groups of devotees); 667) Vishvaadhara (The Great support of the Universe); 668) Kripadhara (The sustainer of kindness); 669) Jeevaadhara (The prop to all Beings); 670) Ati nayika (The Supreme of Nayikas / Leaders); 671) Shuddha Premamayi (The pristine form of Love/ adoration); 672) Lazza (Modesty / humility); 673) Nitya Siddha (Swayam Siddha wiithout effort); 674) Shiromani (The topmost); 675) Divya Rupa (of the Celestial Profile); 676) Divya bhoga (Celestial pleasures); 677) Divya Vesha (of Celestial costumes); 678) Mudaanvitta (blissful); 679) Divyangana vrinda saaraa (The essence of all celestial women groups); 680) Nitya nutana youvana (of fresh and innovative youth); 681) Parabrahmaavrita (Encircled by Parabrahma Tatwa); 682) Dhyeya (Highly worthy of meditation); 683) Maha Rupa (of the Highest Form); 684) Mahojjwala (The pinnacle form of Radiance); 685) Koti Surya Prabha (The dazzle of crores of Surya Devas); 686) Kotichandra bimbadhika chhavi (The reflecion of crores of Chandra bimbas); 687) Komalamrita vaak (of Her sweet and soft-natured talk); 688) Aadya (The Adi Devi); 689) Vedaadya (of the Originating Swarupa of Vedas); 690) Veda durlabha (Beyond the reach of Vedas); 691) Krishnaasakta (Delighted in Krishna Tatwa); 692) Krishna Bhakta (Those devotees replete with Krishna's consciousness) 693) Chandraavali nishevita (worshipped by her companion named Chandraavali); 694) Kala shodasa sampurna (Complete with Sixteen 'Kalas') [The Sixteen 'Kalas'are ruled by Nitya Devis viz. Tripura Sundari, Kameswari, Bhagamalini, Nitya Klinnaa, Bherunda, Vahnivaasini, Maha Vajreshwari, Roudri, Twarita, Kula Sundari, Nitya, Neela Pataaka, Vijaya., Swarna Mangala, Jwalaa Malini, and Chhidrupa]; 695) Krshna dehaadra dhaarini (She occupies half of His Physique); 696) Krishna buddhi (She dedicated her complete mental faculties); 697) Krishna saara (She gave away her enirety); 698) Krishna rupa viharini (She moves about with Krishna's totality); 699) Krishna kantaa (The topmost beloved of Krishna); 700) Krishna dhanaa (She has the conviction of Krishna's belonging his complete prosperity including physical, mental and spirtual resources); 701) Krishnamohana kaarini (Allures Kishna with her limitless love); 702) Krishnaa dhrishti (concentrated vision on Krishna); 703) Krishna gotra (has Krishna's gothra itself); 704) Krishna Devi (Krishna's target of worship);

705) Kuloduha (The best of the Kula); 706) Sarvabhuta sthitaatma (The Super Soul spread all over the Beings); 707) Sarvaloka namaskruta (venerated by all lokas); 708) Krishna daatri (makes possible to all deserving devotees to attain Krishna); 709) Premadhaatri (helps produce devotion among various persons on Krishna); 710) Swarna gaatri (of golden physique); 711) Manorama (Gives joy to Krishna); 712) Naga dhaatri (She creates the Devatas in charge of mountains; 713) Yashodaatri (Provider of name and fame); 714) Maha Devi (The highest Goddess); 715) Shubhankari (bestower of propitiousness); 716) Shri Sesha Deva Janani (The Creator of Lakshmi, Sesha Nag and Devatas); 717) Avataaranagana prasuh (The Creator of Incarnations); 718) Utpalangka(wears the sign of blue lotus on her hands and feet); 719) Aravindaanga (Has the Symbol of Lotus); 720) Praasaadangka (Has the icon of a Temple); 721) Adviteeyaka (None like her in Creation); 722) Rathaangaa (Has temple as her pictogram); 723) Kunchanjaanga (has the symptom of Elephant) 724) Kundalaangka pada stitha (on her feet the indication is a kundali); 725) Chhatraanga (umbrella as her logo); 726) Vidyudanga (diamond as the emblem);]727) Pushpamaalaangkita (a flower garland as her representation); 728) Dandaagka ('Dhanda' or the sacred stick as her insignia); 729) Mukutanga (headgear as her crest); 730) Purna Chandra (glowing like a full moon); 731) Shukaangkita (paarrot like her signage); 732) Krishnaahaara paaka (she is engaged in the kitchen as though Krishna is arriving for his food); 733) Vrindaakunja vihaarini (moves about freely in Vrindavani gardens); 734) Krishna prabodhanakati (She wakes up Krishna from sleep); 735) Krishna sesha bhojanakari (She loves to eat the left-over of Krishna's food as 'Prasada); 736) Padmakesara madhya -sthaa) (She is seated in the midst of the filaments of lotus flower); 737) Sangeeta agama vedini (versatile in the Sangeeta Shastra);]738) Koti kalpaanta bhu bhringa (terminates crores of 'Kalpas' by her mere eye-brow frowns); 739) Apraapta Pralaya (Never affected by 'Pralayas'); 740) Achyuta (undiminishable); 741) Sarva Satva nidhi (embodiment of Satva Guna); 742) Padma shankhaadi nidhi sevita (worshipped by the everlasting funds of Lotuses, conchshells etc.); Animaadi gunaishwarya (Replete with Siddhis like 'Anima')[well-known *Ashta Siddhis* are : *Anima* (reduction of body size to an atom); *Mahima* (expansion of size to infinity); *Garima* (turning body heavy to any weight); *Laghima* (turning body weightless); *Praapti* (gaining access anywhere); *Praakaamya* (realisation of desires); *Inaavaa* (securing complete command) and *Vaseetwa* (gaining control of person / thing)]
743) Deva brinda vimohini (capacity to control Deva groups); 745) Sarvaananda prada (Provider of happiness to one and all); 746) Sarvaa (Sarva Swarupa); 747) Suvarna latikaakritih (she has the form of a lean golden creeper); 748) Krishnaabhisaara sanketa (Krishna waiting to meet her at a designated spot); 749) Malini (decorated with a flower garland); 750) Nritya pandita (Connoisseur of dance); 751) Gopisindhu sakaashaapya (Krishna attainable among the groups of Gopikas); 752) Gopa mandapa shobhini (Lights up the platform of Vrisha bhanu Gopa by her presence); 753) Shri Krishna preetida (she bestows Krishna's love to others); 754) Bheeta (she is terrified of loneliness by Krishna's absence);

755) Pratyanga pulakaa -schita (Her each body limb is overjoyed with his presence); 756) Shri Krishnaalingana rataa (She yearns for Shri Krishna's embraces); 757) Govinda virahaakshamaa (His separation is unbearable for her); 758) Anantaguna sampanna (Possessive of endless Gunas / features); 759) Krishna kirtana laalasaa (infatuated with lyrics about Krishna); 760) Bijatrayamayi -murti (She is the Swarupa of the Bija / seed Mantras viz. Shreem, Hreem and Kleem); 761) Krishnaanugraha vaanchhini (She longs for Krishna's kindness); 762) Vimalaadi nishevya (Radha is worshipped by her companions like Vimala and Utkarshini); 763) Lalitaardyarchita (She is worshipped by Devi Lalita and other friends); 764) Sati (Highly virtuous and noble Devi); 765) Padma vrinda sthita (She is present among groups of Lotuses); 766) Hrishta (She is ever joyous); 767) Tripuraa pari sevitaa (She is adulated by Tripura Devi); 768) Brindaavatya -archita (She is venerated by Brindaavati); 769) Shraddha (She is the personification of fortitude); 770) Durjaya (She is beyond Intellect); 771) Bhakta Vallabha (She is the beloved of devotees); 772) Durlabha (Diffcult of achievement); 773) Sandra soukhyaatma (Solid Form of Comfort and contentent); 774) Shreyo hetuh (The cause of happiness); 775) Subhogada (The provider of auspiciousness); 776) Saaranga (Like the thirsty bird 'Chaataki', Radha too thirsty of love for Krishna); 777) Sharada (Sarasvati Swarupa); 778) Bodha (Full of 'Jnaana'); 779) Sadbridavana chaarini (moves about all over the Sacred Brindavana); 780) Brahma -anandaa (of the pious Form of Brahmaananda); 781) Chidaananda (Chidaa -nanda mayi); 782) Dhyaanaananda (Engaged in the joyful meditation of Krishna); 783) Artha maatrika (of the Form of Arthamaatrikaas); 784) Gandharvaa (Expert in Gaandharva Vidya); 785) Suratajna (Proficient in Surata kalaas); 786) Govinda praana sangamaa (as though both Govinda and Radha have the same life); 787) Krishnaanga bhushanaa (She ornaments the body of Krishna); 788) Rathna bhushana (She decorates her body with jewels); 789) Swarna bhushita (wears exquisite gold jewellery); 790) Shri Krishna hridayaa vaasaa (She stays in the temple heart of Shri Krishna); 791) Muktaakanaka naasika (puts on pearl-gold nose-screws); 792) Sadratna kankanaayuta (has superb gold jewellery bangles on her hands); 793) Shrimaaneela giristha (delighted to stay on Neela Giri); 794) Swarna nupura sampanna (garnished her feet with golden anklets); 795) Swarna kinkini mandita (embellished 'Karadhanis' or handwear full of gold); 796) Asesha raasa kutuka (most anxious and restless to play 'raasa' with Krishna); 797) Rabhoruh (has plantain tree like thighs); 798) Tanu madhyama (of thin waist); 799) Parakritih (holds unique body-profile); 800) Paraananda(has supreme figure of bliss); 801) Paraswarga vihaarini (She has great mobility to visit worlds like Goloka on tours); 802) Prasuna kabari (adorns hair bun with flower garlands); 803) Chitra (beautifies in various ways); 804) Maha Sundara Sundari (The most outstanding beauty among beauties); 805) Kaishora vayasa (the ever teen-aged); 806)Bala (Child-like, yet, mature); 807) Pramadaakula shekhara (The most charming of the dynasty); 808) Krishnaadharaa sudhaawaada (The taster of the nectar of Krishna's lips); 809) Shyama prema vinodini (the ardently romantic love-partner of Krishna); 810) Shikhi pincha lasat chuda (dressed with peacock feathers on her hair-dress); 811) Swarna champaka bhushita (adorned her with golden

champa flower); 812) Kumkumaalakta kasturi mandita (excels with the shine of red Kasturi and saffron); 813) Aparaajita (invincible); 814) Hema haaraanvita (decorated with golden necklace);]815) Pushpa haaraadhya (beautified with fragrant flower garlands); 816) Rasavati (full of the juice of love); 817) Maadhurya madhura (the sweetest due to the sweets); 818) Padma (famed by the name of Padma); 819) Padma -hasta (wears a lotus by her hand); 820) Suvishruta (popular and admired); 821) <u>*Bhru bhangaa bhanga kodanda kataaksha rasa shara sandhini*</u> (She applies kindness on the arrows of prayers to Krishna as released by the bowlike movements of frowns and defrowns of her eye-brows);
822) Seshadeva shirahstha (She manifests as Devi Prithvi on the hoods of Sesha Deva); 823) Nitya sthala vihaarini (Constantly visits the usual Places of her tours); 824) Kaarunya jala madhyastha (Seated in the midst of waters of kindness);
825) Nityamattha (ever intoxicated with the love of Krishna); 826) Adhirohini (She is the means of achieving heights to salvation); 827) Ahshta bhashavati (Expert in Eight languages); \828) Ashta Nayikas (The eight companions of Radha stated to be Swaadheena Bhatrika, Khanditha, Abhsaarika, Vipra labdha, Kalahantaritha, Vasaksajja, Proshtith Bhatrika, and Virahol-khanditha); 829) Lakshanaanvita (Possessive of the righteous features); 830) Suneethijna (The byword of high morals); 831) Shrutijna (The personification of 'Shrutis' or Vedas); 832) Sarvajna (The Omniscient); 833) Duhkhahaarini (The destroyer of sorrows); 834) Rajo guneswari (Embodiment of Rajoguna); 835) Saracchandra nibhaanana (She is likened to the attractive visage of the Moon in Sharat month of autumn season/Sept-Nov); 836) Ketaki kusumaabhaasan (bright like the Ketaki flower); 837) Sadaa Sindhu vanasthita (She moves about in Sindhu garden always); 838) Hema pushpaadhika karaa (Has the graceful hands far superior to golden flowers);
839) Pancha Shakti mayi(Replete with the mystic powers of Pancha Shaktis responsible for Creation, Sustenance, Dissolution , Concealment and Bestowment); 840) Hita (The Provider of Counsel and Guidance); 841) Stanakumbhi (The high-chested); 842) Naraadhya (Ever-Present with Purushottama); 843) Kshinaapunya (Sinless); 844) Yashasvini (Abounding with reputation); 845) Vairaaja Surya janani (Mother of the most radiant Sun God who lights up the entire Universe);
846) Shreesha (The Life-Partner Lakshmi); 847) Bhuvana Mohini (The hypnotizer of the Three Worlds); 848) Maha Shobha (The quint-essence of brilliance);
849) Maha Maya (The Great Illusion); 850) Maha Kanti (The Supreme Radiance);
851) Maha Smritih (The epitome of Memory Power); 852) Maha Moha (The Great Enchantress); 853) Maha Vidya (The Highest knowledge of attaining Krishna);
854) Maha Kirthi (The all-pervading fame); 855) Maha Rati (The personification of yearning); 856) Maha Dhairya (Unparalelled Courage); 857) Maha Veerya (The Most Valiant); 858) Maha Shakti (The Mightiest Power); 859) Maha Dyutih (The most lustrous); 860) Maha Gauri (The Fairest in Complexion); 861) Maha Sampat (Unimaginably wealthist); 862) Maha Bhogavilasini (Ultimate in extravagance);
863) Samaya (The most opportune and well-timed); 864) Bhaktida (The bestower of Bhakti); 865) Ashoka (Totally devoid of angst); 866) Vatsalyarasa dayini (The enormous source of encouragement and support); 867) Suhruda bhakti prada (Pro-active provider of Bhakti to the virtue-minded); 868) Swachha (The most translucent); 869) Madhurya rasa varshini (The downpour of sweet charm);

870) Bhaava Bhakti prada (The motivator of Bhaava Bhakti or the abstract notion of devotion suggestive of 'Eko Paramatma'or the Unique Destination);
871) Shuddha Prema Bhakti vidhayani (Stimulator of Pure Bhakti, unsullied by worldly desires); 872) Gopa Rama (The Entertainer of Gopas); 873) Abhirama (The depository of Beauty and Grace); 874) Kreedaarama (engrossed in idyllic games); 875) Parameswari (The Supreme Energy); 876) Nitya Rama (The Permanent); 877) Atmaa Rama (The Soulful of Engrossement); 878) Krishna-araama (total consciouness and involvement in Krishna); 879) Rameshwari (The Alternate Manifestation of Lakshmi); 880) Eakaaneka jagat vyaapta (The Unique and Singular but discernible in multitude Forms); 881) Vishwa leelaa prakaashini (perceptible in universal illusions); 882) Saraswateesha (The superior Form of Devi Saraswati; 883) Durgesha (Another embodiment of Devi Durga), 884) Jagadisha (An alternative materialization of the Universe); 885) Jagadvidhih (The Architect of the World); 886) Vishnu vamsha nivaasa (Resident of Vishnuvamsha);
887) Vishnu vamsha samudbhava (born of Vishnuvamsha); 888) Vishnu Vamshastuta (She was complemented by the co-members of the Vishnuvamsha);
889) Kartri (equipped with the Power of independent mastery of actions);
890) Sadaa Vishnu vamshaavani (Engaged in the security of Vishnu vamsha always); 891) Aaraamastha (Happy in resting in the Gardens); 892) Vanastha (Residing in Brindavana); 893) Suryaputryavagaahini (Delighted in bathing Yamuna, the daughter of Surya Deva); 894) Preethistha (Ever-evident in the Form of adoration); 895) Nitya yantrastha (set up in the Outline of 'Yantra');
896) Golokastha (Exists in Goloka); 897) Vibhutida (Provider of affluence);
898) Swaanubhutistha (She is maretialised in her own experiences);
899) Avyakta (Invisible); 900) Sarvaloka nivasini (She is spread all over the Worlds); 901) Amrita (Eternal); 902) Adbhuta (mysterious/ Illusory);
(903) Shrimanaarayana samirita (She is eulogised by Narayana and Lakshmi)
904) Akshara (The Everlasting); 905) Kutastha (Orientation of Paramatma);
906) Maha Purushasambhava (She presents to Rishis in myriad forms);
907) Aoudaarya bhava saadhya (achieved by her sympathetic devotion);
908) Sthula sukshmaati rupini (irrespective of huge or atomic dimensions but lasting spiritual delight); 909) Sirisha pushpa mridula (softest and most delicate like a sirisha flower); 910) Gangeya mukura prabha (transparent like River Ganga or of a mirror); 911) Neelotpalajithaakshi (her beautiful eyes decorated with eye-tex excel far better than the glow of Neelkamal); 912) Sadrathna kabaraanvita (her hair tresses ornamented by gems); 913) Prema paryanka nilaya (she rests comfortably on the bed of love); 914) Tejo-mandala madhyagaa (she is in the center of a brilliant circle of dazzle); 915) Krishaanga gopanaabhedaa (She seeks to hide the physique of Krishna by sporting several Rupas); 916) Leelaavarana nayika (She plays the principal role in assuming playful acts of mischief); 917) Sudhaasindhu samullaasa (she whips and whisks the milk-like ocean of love with unlimited excitement and exuberance); 918) Amrita syanda vidhayani (sprays showers of Nectar on Krishna);
919) Krishnachitta (dedicates her full consciousness to Paramatma); 920) Raasa chitta (concentrates whole-heartedly in the Raasa dance for the delight of Krishna);
921) Prema chitta (focusses her full attention on her love for Krishna); 922) Haripriya (the most beloved of Hari); 923) Achintana guna graamaa (possesses the

distressless features of Achyuta); 924) Krishna leela (the repository of Krishna's playful activities); 925) Malaaapaha (cleanses the dirt of mind and sinful attitudes) 926) Raasa sindhu shashanka (Krishna Raasa like the ocean with shimmering form of full-moon); 927) Raasamandala mandini (She is the cynosure of Raasa leelas); 928) Natavrataa (the store house of courtesy); 929) Srihareechha sumurthi (represents Krishna's wish-list); 930) Suravandita (worshipped by Devas); 931) Gopichudamani (the head-worn ornament of all Gopikas; 932) Gopi ganedhya (extolled by Gopika groups); 933) Virajaadhika (held in higher esteem than by Goloka Shakti called Viraja); 934) Gopapreshtha (the darling of Krishna); 935) Gopakanya (daughter of Vrishabhanu Gopa); 936) Gopanaari (The Gopa maid); 937) Sugopika (the ideal Gopika); 938) Gopadhaama (The happy resident of Goloka); 939) Sudaamaaba (treats Sudaama as her mother); 940) Gopaali (Gopi); 941) Gopa mohini (intoxicated with Krishna's love); 942) Gopabhusha (Gopala considered as her nicest ornament); 943) Krishna bhusha (she is the adorner of Krishna's ornaments); 944) Shri brindavana chandrika (Krishna,the Full Moon of Brindavana); 945) Veenaadighoshanirata (engrossed in playing 'veena' and other musical instruments); 946) Raasotsava vikaasini (Brightens the Festival of Raasaas); 947) Krishnacheshta (She enjoys imitating Krishna's playful roles); 948) Aparijnaata (not possible to recognise others easily); 949) Koti kandarpa mohini (capable of enchanting koti Kamadevas); 950) Shri Krishna guna gaanaadyah (engrossed in singing lyrics in praise of Krisha); 951) Devasundari mohini (Her beauty attracts all Deva Sundaris); 952) Krishna -chandra manognaa (She is fully conversant with the feelings of Krishna); 953) Krishnadeva Sahodari (Born to Devi Yashoda asYoga Maya); 954) Krishnaabhilaashini (highly desirous of meeting Krishna); 955) Krishna premaanugraha vaanchhini (ever-eager to crave for Krihna's love and kindness); 956) Kshema (The Form of high security); 957) Mathuraalaapa (seeks to exchange sweet dialogues with Krishna); 958) Bhruvomaya (makes expressions of eyebrows); 959) Subhadrika (of highly propitious Form); 960) Prakritih (She represents the soothing powers of Krishna); 961) Paramaananda (of the Form of Supreme Happiness); 962) Neepadruma talasthita (She likes to stand under a Kadamba tree); 963) Kripaakataaksha (Expressive of mercy to her devotees through her benign looks); 964) Vimbeshti (Her red lips are likened to Vimba fruit); 965) Rambha (called as Rambha since generally indicative of beauty, but far prettier otherwise); 966) Charu nitambini (charmingly buttocked); 967) Smarakelinidhana (The storehouse of Love escapades); 968) Gandatatanka mandita (cheeks ornamented by ear-rings); 969) Hemadri kantiruchira (Magnificent Radha Devi comparable to the golden mountain of Meru emitting rays of lustre); 970) Premaadhya (full up with Love); 971) Madamanthara (Slow-stepped due to excessive passion); 972) Krishna Chinta (Conscious of Krishna); 973) Prema -chinta (Krishna's charisma); 974) Ratichinta (obsessed with Krishna rati); 975) Krishnada (fulfiller of Krishna prapti); 976) Raasa chitta (possessed with Raasa); 977) bhava chitta (alongwith Prema bhava; 978) Shuddha chitta (Pure hearted); 979) Maha Rasa (climaxed Raas); 980) Krishnadrishti thriti yuga (unable to bear a second equalling a Yuga); 981) Drishti pakshma vinindini (controlling sleepless seconds of aching eyes awaiting Krishna); 982) Kandarpa janani (Radha the mother of Manmadha);

983) Mukhya (The Chief); 984) Vaikuntha -gatidayani (Provider of Mukti);
985) Raas bhava (manifested by Raasa); 986) Priyaaslishta (Embraced by Krishna);
987) Preshtha (Krishna's darling); 988) Prathama nayika (Prime Lover)
989) Shuddhaashuddha Swarupa; 990) Sudhadehini (Like a mother); 991) Shri Rama (As gorgeous as Lakshmi); 992) Rasamanjari; 993) Suprabhava (Well-featured); 994) Shubhaachaara (Noble tradition); 995) Swarnadi Narmadaambika (Mother of Ganga and Narmad); 996) Gomatichandrabhaagedhya (Praised by Gomati and Chandrabhaga) 997) Sarayu Tamraparni suh (She presents Sarayu and Tamraparni Rivers); 998) Nishkalanaka charitra (blemishless); 999) Nirguna (Featureless) and 1000) Niranjana (Nirmala Swarupa).
[Essence of Narada Purana]

Gayatri Sahasramana (Thousand names of Devi Gayatri)

Achintya lakshana, Avyakta, Arthamatri Mahesvari, Amritarnava madhayasta, Ajita, Aparajita, Animadi --gunadhara, Arkamandalasamsthita, Ajara, Aja, Apara, Adharma (She has no dharma or caste etc.), Akshasutradhara, Akaradyaksharanta (from the letter 'AA' to'Ksha'), Arishadvargabhedini, Anjandri- pratiksha, Anjanadrinivasini, Aditi, Ajapa, Avidya, Aravinda nibhekshana, Antarvahisthita, Avidya -dhvamsini, Antaratmika, Aja, Ajamukhavasa, Aravindanibhanana, Ardhamatara (thus called Vyanjana – varnatmika), Arthadaananjana, Arimandalamardini, Asuraghni, Amavasya, Alaksighni, Antyajarchita, Adi Lakshmi, Adi Sakti, Akriti, Ayatana, Adityapadavichara, Adityaparisevita, Acharya, Avartana, Achara, Adi Murti Nivasini, Agniyi, Amari, Adya, Aradhya, Asanasthita, Adharanilaya, Adhara, Akasanta nivasini, Aham Tatva, Adyakshara Samayukta, Antarikshasarupini, Adityamanadalagata, Antaradhvanta nasini, Indira, Istada, Ishta Indiranivekshana, Iravati, Indrapada, Indrani, Indurupini, Ikshukodanda Samyukta, Isusandhanakarini, Indranilasamakara, Idapingalikarupini, Indrakshi, Isvari, Devi Ihatraya vivavarjita, Uma, Usha, Udunibha, Urvakaphalanana, Uduprabha, Udumati, Udupa, Udumadhyayaga, Urdha, Uddhakesi, Urdhadhogati bhedini, Urdhavahupriya, Urmimalavaggranthi- dayani, Rita, Rishi, Ritumati, Rishidevanamaskrita, Rigveda, Rinahatri, Rishimandala charini, Riddhida, Rijumargastha, Rijudharma, Rijuprada, Rigveda nilaya, Rijvi, Luptadharma pravartini, Lutadivara sambhuta, Luta divisa harini, Ekakshara, Ekamatra, Eka, Ekakanishtha, Aindri, Iravatarudha, Aimushmika prada, Omkara, Oshadhi, Ota, Otaprota nivasini, Aurbba, Aoushadha sampanna, Anda madhyasthita, Ahankara nirupini (Visargarupini),

Katyayani, Kalaratri, Kamakshi, Kamasundari, Kamala, Kamini, Kanta, Kamada, Kalakantini, Kari kumbhastanabhara, Karavira Suvasini, Kalyani, Kundalavati, Kurukshetra nivasini, Kuruvinda dalakara, Kundali, Kumudalaya, Kalajibha, Kalarasya, Kalika, Kalarupini, Kamaniguna, Kanti, Kaladhara, Kumudvati, Kausiki, Kamalakara, Kamakara prabhanjani, Kaumari, Karunapangi, Kakubanta, Karipriya, Kesari, Kesavanuta, Kadamba kusuma priya, Kalindi, Kalika, Kanchi, Kalasodbhava Samstuta, Kamamata, Krakupati, Kamarupa, Kripavati, Kumari, Kunda- nilaya, Kirati, Kiravahana, Kaikeyi, Kokilalapa, Ketaki, Kusumapiya, Kamandaludhara, Kali, Karma nirmula karini,Kalahamsa gati,Kaksha, Krita, Kuatukamangala, Kasturi tilaka, Kamra, Karidragamana, Kuhu, Karpuralepana, Krishna, Kapila, Kuhurasraya, Kutastha, Kudhara,

Kukusisthakhilavistapa, Khadgaketadhara, Kharbha, Khechari, Khagavahana, Khattangadharini, Khyata, Khagarajosparisthita, Khalagni, Khanditajara, Kadhakishnya pradayani, Khandendu tilaka, Ganga, Ganesha guha pujita, Gayatri, Gomati, Gita, Gandhari, Ganalolupa, Gautami, Gamini, Gadha, Gandharasara sevita, Govinda charanakranta, Gunatraya vibhavita, Gandharvi, Gahvari, Gotra, Girisa, Gamana gami, Guhanavasa, Gunavati, Gurupapa pranasini, Gurvhi, Gunavati, Guhya, Gopatavya, Gunadayani, Girija, Guhya matangi, Garuda dhvajaVallabha, Garvapaharini, Goda, Gokulashta, Gadadhara, Gokarna nilayasakta, Guhyamandala vardhini, Gharmada, Ghanada, Ghanta, Ghora Danava Mardini, Ghrini Mantra Mayi, Ghosha, Ghana Sampada Dayini, Ghantaravapriya, Ghrana, Ghrini Santhushti Karini, Ghanari mandala, Ghurna, Gritachi, Ghanavegini, Gnana dhatu mayi, Charcha, Charchini, Charuhasini, Chatula, Chandika, Chitra, Chitramalyayi bhushita, Chaturbhuja, Charudanta, Chaturi, Charitaprada, Chulika, Chitra vastranta, Chandrama Karna kundala, Chandrahasa, Charudatri, Chakori, Chandrahasini, Chandra dhatri, Chakori, Chauri, Chora, Chandika, Chanchat vagvadini, Chandrachuda, Choravinasini, Charu chandana liptangi, Chanchachachamaravijita, Charumadhya, Charumati, Charugati, Chandila, Chandrarupini, Charu homapriya, Charva, Charita, Charubahuka, Chandramanadala madhyasta, Chandramandala darpana, Chakravakastani, Chesta, Chitra, Charuvilasini, Chitra svarupa, Chandravati, Chanrama, Chandanapriya, Chodayitri (impelling Jivas to action), Chirapragna, Chataka, Charuhetuki, Chhatrayata, Chhatradhara, Chhaya, Chhanda paricchhadha, Chhayadevi, Chhandra nakha, Chhannendriaya vishaparnini, Chhandonushtup parishtantha, Chhidropadrava khedini, Chedha, Chhatrasvari, Chhinna, Chhurika, Chhelanpriya, Janani, Janmararahita, Jataveda, Jaganmayi, Jahnavi, Jatila, Jatri, Jaramarana varjita, Jambudvipa Vati, Jwala, Jayanti, Jalasalini, Jitendriya, Jitakrodha, Jitamitra, Jagatpriya, Jatarupamayi, Jihva, Janaki, Jagati, Jara, Janitri, Jahnutanaya, Jagattrayahitaisini, Jvalamuli, Japavati, Jvaraghni, Jitavistapha, Jitakrantamayi, Jvala, Jagtriti, Jvaradevata, Jvalanti, Jalada, Jyeshtha, Jayaghosha sphota dinmukhi, Jambhini, Jimbhana, Jrimbha, Jvalanmanikya kundala, Jinjikha, Jananirghosha, Jinjha Maruta vegini, Jhallakivadya Kusala, Nripa, Nibhuja,

Tanka bhedini, Tankabana Samayukta, Tankini, Tankiganakritaghosha, Tanakiya moha rosha, Tankarakrani, Tha Tha Sarvdaninadini, Damari, Dakini, Dimbha, Dundamaraikanirjita, Damari-tantra margastha, Danda damuari nadini, Dandiravasaha, Dimbhalasat Krida parayana (dancing happy in battles), Dhundi Vighnesa Janani, Dakkha hasta, Dhilivraja, Nityajnana, Nirupama, Nirupama, Narmada, Triguna, Tripada, Tantri, Tulasi, Taruna, Tara, Trivikrama padakranta, Turiya pada gamini, Turiya dityasamkasa, Tamasi, Tuhina, Tura, Trikala Sampanna, Trivali, Trilochana, Tri Sakti, Tripura, Tunga, Turanga Vadana, Timangilagila, Tibra, Tristothra, Tamasanini, Tantra matra Viseshajna, Tarimadhya, Trivistapa, Trisandhya, Tristani, Tosha Samstha, Talapratakapini, Tantakini,Tisurabha, Tuhina chala vasini, Tujala Samyukta, Tahahara Valipriya, Tilahomapriya, Trilochana Priya, Titha, Tamala Kusumakriti, Taraka, Triyuta, Tanvi, Trisanku Parivari Priya, Talodari, Tirobhasha, Tatamka Priya vadani, Trijata, Tittree, Trishta, Tribhida, Tarunakriti, Taptakanchana Samkasa, Tapta Kanchana Bhushana, Triabaka, Trivarga, Trikalajnana dayani, Tarpana, Triptida, Tripta, Tamasi, Tumvarustuta, Tarksyatha, Trigunakara, Tribhagi, Tanuvallari, Tatkari, Tharava, Thanta, Dohini, Dinavatsala, Danantakari, Durga, Durgasura nibharhini, Devariti, Devaratri,

Draupadi, Dhunda bherushna, Devyani, Duravasa, Daridya bhedini, Diva, Damodara priya, Dipta, Digvasa, Digvimohini, Dandakaranya nilaya, Dandini, Deva Pujita, Deva Vandita, Divisada, Dveshini, Danavakriti, Dinana thustha, Diksha, Daivasa- disvarupini, Dhatri, Dhanurdhara, Dhenur dharini, Dharmacharini, Dhurandhara, Dhanur Dharini, Dhanada, Dhanya dohini, Dharmasila, Dhanadhyaksha, Dhanurveda Visarada, Dhriti, Dhanya, Dhaitapada, Dharmarajya priya, Dhruva, Dhumavati, Dhumakesi, Dharma Sastra prakarshini, Nanda, Nandapriya, Nidra, Nirnuta, Nandanatmika, Narmada Nalini, Nila, Nilakanta Samasraya, Rudrani, Narayana Priya, Nitya, Nirmala, Nirguna, Nidhi, Niradhara, Nirupama, Nithyasuddha, Niranjana, Nadabimbu Kalatita, Nadabindu Kalatmika, Nrisimhini, Nagadhara, Nripanga Vibhushita, Naraka klesanasini, Narayana padodbhava, Niravadya, Nirakara, Narada priyakarini, Nanajyoti, Nidhida, Nirmalatmika, Navasutradhara, Nidhi, Nirupadravakarini, Nandaja, Navaratnadhya, Naimisaranya Vasini, Navanita priya, Nari, Nila jeemuta nisvana, Nimeshini, Nadirupa, Nilagriva, Nisisvari, Navamali, Nisumbhagni, Nagaloka Nivasini, Nava jambunada prakhya, Nagalokadhi Devata, Nupura kranta charana, Narachitta pramodini, Nimagna Rakta Nayana, Nirghata-Sama-Nisvana, Nandanodya nilaya, Nirvyahopacharini,

Parvati, Paramodara, Parabrahmatmika, Para, Panchakosa vinurmukta, Pancha pataka nasini, Para chitta vidhanajna, Panchika, Pancharupini, Purnima, Parama priti, Parateja Prakasini, Purani, Paurushi, Punya, Purandarikanubhekshana, Patala tala Nimmagna, Prita, Priti vivardhani, Pavani, Pada sahita, Pesala, Papanasini, Prajapati, Parisranta, Parvata stana mandala, Padmapriya, Padmasamstha, Padmakshi, Padma sambhava, Padmapatra, Padmapada, Padmini, Priyabhashini, Pasupasa vinirmukta, Purandari, Puravasini, Pushkala, Purusha, Parbha, Parijata kusuma priya, Patirvata, Patirvatangi, Pushpahasa Parayana, Prajnavati suta, Pouthri, Putrapujya, Payasvini, Pattipasa dhara, Pankti, Pitriloka pradayani, Purani, Punyaseela, Pranatarti vinasini, Pradhyumna Janani, Pusta, Pitamaha parigraha, Pundaripuravasa, Pundari samanana, Pritujangha, Pritu bhuja, Pritu pada, Pritodari, Pravala sobha, Pingakshi, Pritavasa, Prachavala, Prasava, Pustida, Punya, Pratishtha, Pranava, Pati, Pancha varna, Panchavani, Panchika, Panjarasthitha, Paramaya, Parajyoti, Paraprithi, Paragati, Parakashtha, Pasupa hasa, Pritudara, Pitangi, Pitavasa, Pitasaya, Pisachini, Pita Kriya, Pisachaghni, Patakshi, Patukriya, Pancha bhaksha priyachara, Puthana prana ghatini, Punyagavana madhyasta, Punya-theerdha nisevita, Panchagni, Parasakti, Paramadhada karini, Pushpa kandasthita, Pusa, Poshikakila visthapa, Panapriya, Pancha sikha, Pannagopari sayani, Pancha matratmika, Prithvi, Patika, Pitrudohini, Purana nyaya mimamsa, Patali, Pushpa gandhini, Punya priya, Paradatri, Paramargaika gochara, Pravala sobha, Purnasa, Pranava, Palhabodari, Phalini, Phalada, Phalgu, Phutkari, Phalakakriti, Phanindra bhoga sayana,
Phani mandala mandita, Balabala, Bahumata, Bala tapani bhumsuka, Vandaya, Balabhadra priya, Badava, Buddhi Samsthita, Bandi Devi, Bilavati, Badisaghni, Balipriya, Bandhavi, Bodini, Buddhirbanduka kusuma priya, Balabhanu prabhakara, Brahmi, Brahmana Devata, Brihaspati- sthuta, Brinda, Brindavani Vihara, Balakini, Bilahara, Bilavasa bahudayaka, Bahunetra,Bahupada, Bahu karnavatamsika, Bahu bahu yuta, Bija rupini, Bahurupini, Bindunada kalatita, Bindu nadavsa rupini, Buddha - godhanguli trana, Badarasrama vasini, Brindaraka, Brihat Skanda, Brihati, Banapatrini, Brindadaksha, Bahunuta, Vanita, Bahu Vikrama, Baddha Padmasanasina, Bilva patra talasthita, Bodhi druma nija vasa, Badhista, Bindu darpana, Bala, Varasana vati,

Badabanala vegini, Brahmanda bahirantashta, Brahma kankana sutrini, Bhavani, Bhishanavati, Bhavini, Bahyaharini, Bhadra Kali, Bhujangakshi, Bharati, Bharatasaya, Bhairavi, Bhisha kankara, Bhutida, Bhuti malini,Bhagini, Bhoganirata, Bhadrada, Bhuri Vikrama, Bhutavasa, Bhrigulata, Bhargavi, Bhu surarchita, Bhagirathi, Bhogavati, Bhavastha, Bhishangvara, Bhamina, Bhogini, Bhasa, Bhavani, Bhuri dakshina, Bhargatmika, Bhamavati, Bhava bhandha Vimochani, Bhajaniya, Bhuta dhatri ranjita, Bhuvanesvari, Bhujangavalaya, Bhima, Bherunda, Bhaga dheyini, Mata, Maya, Madhumati, Madhu jihva, Manu Priya, Maha devi, Maha Bhagya, Maliri, Minalochana, Mayatita, Madhu manasa, Madhu drava, Manavi, Madhu sambhoota, Mithila pura vasini, Madhukaitava samharthi, Medini, Mega malini, Mandodara, Maha Maya, Maithili, Masrina priya, Maha Lakshmi, Maha Kali, Maha Kanya, Mahesvari, Mahendri, Merutanaya, Mandara kusumarchita, Manjumanjira charana, Mokshada, Manju bhashini, Madhudravini, Mudra, Malaya, Malayanvita, Medha, Marakastyama, Magadhi, Menakatmaja, Mahamari, Maha vira, Maha Syama, Manustuta, Matrika, Mahibhasha, Munudapada Vikrama, Muladharishtha, Mugha, Manipura nivasina, Mrigakshi, Mahisuradha, Mahishasura mardini, Yogasana, Yoga maya, Yoga, Youvanakasraya, Youvani, Yuddha madhyastha, Yamuna, Youga dharini, Yakshini, Yoga Yukta, Yaksha raja prasutini, Yatra, Yana bindhanajna, Yadu vamsa Sambhava, Yakaranti hakaranta, Yajushi, Yajna rupini, Yamini, Yoga nirata, Yuta dhana bhayankari,Rukmini, Ramani, Rama, Revati, Renuka, Rati, Raudri, Raudrapriyakara, Rama Mata, Rati priya, Rohini, Rajyada, Reva, Rasa, Rajiva lochana, Rakesi, Rupa sampanna, Ratna simhasana stitha, Raktamalyambara dhari, Ratnagandha vilopana, Raja hamsa samaruddha, Rambha, Rakavali priya, Ramaniya Yugadhara, Rajitakhila bhutala, Ruru Charma Paridhara, Ratini, Ratnamalika, Rogesi, Rogasamhari, Ravini, Romaharshini, Ramachandra Pradakranta, Ravana chcheda karana, Ratna Vastra Parischchinva, Rathastha, Rukma bhushana, Lajjadhidevata, Lola, Lalita, Ling dharini, Lakshmi, Lola, Luptavisa, Lokini, Lokavisruta, Lajja, Lambothari, Lalana, Loka Dharini, Varada, Vandita, Vidya, Vaishnavi, Vimalakriti, Varahi, Viraja, Varsha, Varalakshmi, Vilasini, Vinata, Vyoma madyastha, Varijasana Samstitha, Varuni, Venu Sambhuta, Viti gotra, Virupini, Vayu mandala madhyastha, Varijasana samstitha, Varuni, Venu sambhuta, Vitihotra, Virupini, Vayu mandala madhyasta, Vidhi Kriya, Vishnu Patni, Vishnu mati, Visalakshi, Vasundhara, Vama deva priya, Vela, Vajrini, Vasudohini, Vedyakshara Paritamgi, Vajapeya phalaprada, Vasavi, Vamajanai, Vkakunthalaya, Vara, Vyasa Priya, Varmadhara, Valmiki parisevita, Sakambhari, Siva, Santa, Sarada, Saranagati, Satodari, Subhachara, Sumbhasura mardini, Sobhavati, Sivakara, Sankarardha saririni, Sona, Subhasya, Subhra, Sirah Skanda karini, Saravati, Sarananda, Sarajjyotana, Subhanana, Sarabha, Sulini, Sabari, Suddha, Sukhavahana, Srimati, Sridharananda, Sravana nanda dayini, Sarvani, Sarbhari vandya, Sadbhasha, Sadritu priya, Sadadhara sthita Devi, Shanmukha priya karini, Sadanga rupa Sumati, Surasura namaskrita, Sarasvati, Sadadhara, Sarva mangala karini, Samaganapriya, Sukshama, Savitri, Samasambhava, Sarva vasa, Sadananda, Sustani, Sagarambara, Sarvaisyarya priya, Siddhi, Sadhu babndhu parakrama, Saptarshi mandala gata, Somamandala vasini, Sarvajna, Sandrakaruna, Samanadhika varjita, Sarvottunga Sangahina, Sadguna,Sakaleshtada, Saragha (Bee), Surya tanaya , Sukhesi, Somasamhati, Hiranya varna, Harini, Hrimkari, Hamsa vahini, Kshauma vastra paritangi, Kshirabdhi tanaya, Kshama, Gayatri, Savitri, Parvati, Sarasvati, Vedagarbha, Vedaroha, Sri Gayatri, and Paramvika.

[Reading, hearing or memorising the Great Names of Devi Gayatri with cleanliness of body and mind, devotion and sincerity as contained in Devi Bhagavata would indeed yield unimaginable fruits of destroying the gravest sins committed, ensuring prosperity and well being as also leading a disease free and contented life. Particularly significant are the eighth lunar days when the Gayatri Saharsanamas are rendered in the company of Brahmanas of pledge, after one's own daily Sandhya vandana, Dhyamam, Japam, Homam and absolute concentration and commitment, on a strictly 'Nishkama' basis or without anticipations of results. The Saharanamavali ought not to be made available indiscriminately to anybody for bravado or cheap publicity. A strict caution is being imposed that only those really deserving persons of 'Achara' and dedication should have access to these Mighty and Highly Powerful Mantras of Devi Gayatri.]
[Essence of Devi Bhagavatham]

Devi Bhagavati Sahasranaama

Shivoma Paramaa Shaktiranantaa Nishkalaamalaa,
Shantaa Maaheswari Nityaa Shaswati Parama-akshara/
Achintyaakevalaanantyaa Shivaatmaa Paramaatmika,
Anaadiravyayaa Shuddaa Devaatmaa Saravagaachalaa/
Ekaaneka vibhaagastha Mayaatita Sunirmala,
Mahaa Maaheswari Satyaa Maha Devi Niranjanaa/
Kaashthaa Sarvaantarasthaa cha Chicchakti Rati laalasaa,
Nandaa Sarvaatmikaa Vidyaa Jyorirupaamrutaakshara/
Shaantih Pratishthaa Sarveshaam Nivruttiramrutapradaa,
Vyoma Murtiryomalayaa Vyomaadhaaraachyutaamaraa/
Anaadhinidhanaamoghaa Karanaatmaa Kalaakala,
Kratuh Prathamajaa naabhiramrutasyaatma samshrayaa/
Praaneshwarapriyaa Maataa Mahaa Mahisha ghaatini,
Praaneshwari Praana Rupaa Pradhaana Purusheshwari/
Sarva Shakti Kalaakaaraa Jyotsnaa Dhourmahimaaspadaa,
Sarva kaarya niyantricha Sarva Bhuteshwareshwari/
Anaadiravyakta guhaa Mahaanandaa Sanaatani,
Akaashaayoniryogasthaa Mahaa Yogeshwareshwari/
Mahamaaya Sudushpura Mulaprakritireeshewari,
Samsaara yonih Sakalaa Sarva Shakti samudbhavaa/
Samsaarapaaraa Durvaaraa Durnireekshaa Duraasadaa,
Praana Shaktih Praanavidyaa Yogini Paramaakalaa/
Maha Vibhutirdurdharshaa Mula Prakriti Sambhavaa,
Anaadyananta vibhavaa Paraarthaa Purushaaranih/
Sargasthintyantakarani Sudurvaachyaa Duratyaya,
Shabdayonih Shabdamayi Naadaakhyaa Naada Vigrahaa/
Pradhaana Purushaateeta Pradhaana Purushaatmika,
Puraani Chinmayi Pumsaamaadih Purusha Rupini/
Bhutaantaraatmaa Kutasthaa Mahaa Purusha Sanjitaa,
Janma mrityu jaraatitaa Sarva Shakti samanvitaa/
Vyaapini chaanavacchinna Pradhaanaanupraveshini,

Kshetrajna Shaktiravayakta Lakshanaa Malavarjitaa/
Anaadi Maayaa Sambhinna Tritatwaa Prakritirguhaa,
Mahaa Maayaa Samutpanna Taamasi Pourushi Dhruvaa/
Vyaktaavyaktaatmikaa Krishnaa Raktaa Shuklaa Prasutikaa,
Akaaryaa Karya Janani Nityam Prasava Dharmini/
Sarga Pralaya Nirmuktaa Srishtisthith-yanta Dharmini,
Brahmagarbhaa Chaturvimshaa Padmanaabhaachuyaatmika/
Vaidyuti Shashvati Yonirjagnmaateshwara priya,
Sarvaadhaara Mahaarupaa Sarvaishvarya samanvitaa/
Vishwarupaa Mahaa Garbhaa Vishvesecchaanuvartini,
Maheeyasi Brahmayonir mahalakshmi samudbhavaa/
Mahaa Vimaana madhyastaa Mahaa nidraatma hetukaa,
Sarva Saadhaarani Sukshmaahyavidyaa Paaramaarthikaa,
Ananta Rupaanantasthaa Devi Purusha Mohini/
Anekaakaara Samsthaanaa Kaalatraya vivarjitaa,
Brahma janmaa Hareymurtir Brahma Vishnu Shivaatmikaa/
Brahmesha Vishnu Janani Brahmaakhyaa Brahma samshrayaa,
Vyaktaa Prathamajaa Braahmi Mahati Jnaana Rupini/
Vairaagaishwarya Dharmaatmaa Brahma murti hridi sthitaa,

Apaamyonih Swayambhutirmaanasi Tatwasambhavaa/
Ishwaraanicha Sharvaani Shankaraardha Sharirini,
Bhavaani chaiva Rudraani Mahaa Lakshmirathaambikaa/
Maheshwara Samutpannaa Bhakti Mukti Phalapradaa,
Sarveshwari Sarva Vandya Nityam Muditamaanasaa/
Brahmendropendra namitaa Shankarecchaanuvartini,
Ishwaraardhaasanagataa Maheshwara Pativrataa/
Sakrudvibhaavitaa Sarvaa Samudra parisoshini,
Parvati Himavanputri Paramaananda- daayani/
Gunaadhyaa Yogajaa Yogya Jnaana Murtirvikaasini,
Savitri Kamalaa Lakshmih Shriranantorasisthitaa/
Sarojanilayaa Mudraa Yoginidraa Suraardrini,
Sarasvati Sarva Vidyaa Jagajjeshthaa Sumangalaa/
Vaagdevi Varadaa Vaachyaa Keertih Sarvaartha Saadhikaa,
Yogeswari Brahma Vidyaa Maha Vidyaa Sushobhanaa/
Guhyavidyaatmavidyaa cha Dharmavidya -atma bhaavitaa,
Swaaha Vishwambharaa Siddhih Swadhaa Medhaa Dhrutih Shrutih/
Neetih Suneetih Sukrutirmaadhavi Naravaahini,
Ajaa Vibhaavari Sowmyaa Bhogini Bhogadaayani/
Shobhaa Vamshakari Lolaa Maalini Parameshthini,
Trailokya Sundari Ramyaa Sundari Kaamachaarini/
Mahaanubhaavaa Satvasthaa Mahaa Mahisha Mardini,
Padmamaalaa Paapaharaa Vichitraa Mukutaanana/
Kaantaa Chitraambaradharaa Divyaabharana Bhushitaa,
Hamsaakhyaa Vyomanilaya Jagatsrushti Vivardhini/
Niryantraa Yantravaahasthaa Nanidini Bhadra Kaalikaa,

Adityavarnaa Koumari Mayura vara Vaahini/
Vrishaasanagataa Gouri Maha kaali Suraarchita,
Aditirniyataa Roudri Padmagarbhaa Vivaahanaa/
Virupaakshi Lelihaanaa Mahaapuranivaasini,
Mahaaphalanavadyaangi Kaamapuraa Vibhaavari/
Vichitraratna Makutaa Pranaataatirprabhanjani,
Koushiki Karshani Raatris-tridashaartirvinaashini/
Bahurupaa Surupaa cha Virupaa Rupavarjitaa,
Bhaktaarthishamani Bhavyaa Bhava Bhaava Vinaashini/
Nirgunaa Nityavibhavaa Nissraaraa Nirapatrapaa,
Yashaswini Saamagatir bhavaanga Nilayaalayaa/
Dikshaa Vidyaadhari Deeptaa Mahendravinipaatini,
Sarvaatishaayani Vidyaa Sarva Siddhi Pradaayani/
Sarveshwara Priyaa Taarkshyaa SamudraantaraVaasini,
Akalankaa Niraadhaaraa Nityasiddhaa Niraamayaa/
Kamadhenur bruhad garbhaa Dheemati Mohanaashini,
Nissankalpaa Niraatangkaa Vinayaa Vinayapradaa/
Jwaalaamaalaa Sahasraadhyaa Deva Devi Manonmani,

Maha Bhagavati Durgaa Vaasudeva samudbhavaa/
Mahendropendra Bhagini Bhaktigamyaa Paraavaraa,
Jnaanajneyaa Jaraatitaa Vedaanta Vishayaa gatih/
Dakshina Dahanaa Daahyaa Sarvabhuta Namaskritaa,
Yogamaayaa Vibhaavagjnaa Mahaa Maayaa Maheeyasi/
Sandhyaa Sarva Samudrabhutir Brahma Vrikshaashrayaanatih,
Beejaankura Samudbhutir Mahaa Shaktir Mahaa Matih/
Khyaatih Pragjnaachitih Samvit Mahaa Bhogeendra –shaayini,
Vikrutih Shaankaari Shaastri Ganagandharwa sevitaa/
Vaishwaanari Mahaashaalaa Devasenaa Grihapriyaa,
Mahaa Raatrih Shivaanandaa Shachiduhswapna naashani/
Ijyaa Pujyaa Jagaddhaatri Durvigjneyaa Surupini,
Guhaambikaa Gunotpattirmahaa peethaa Marutsutaa/
Havyavaahanaantaraagaadih Havyavaaha Samudbhavaa,
Jagaryonirjaganmaataa Janma Mrityu Jaaraatigaa/
Buddhimaataa Buddhimati Purushaantara vaasini,
Taraswini Samaadhisthaa Trinetraa Divi Samsthitaa/
Sarvendrayamano Maataa Sarva Bhuta Hridisthitaa,
Samsaarataarini Vidyaa Brahmavaadimanolayaa/

Brahmaani Brihati Braahmi Brahma bhutaa Bhavaaranih,
Hiranmayi Mahaa Rraatrih Samsaara Parivartikaa/
Sumaalini Surupaacha Bhaavini Taarini Prabhaa,
Unmeelini Sarvasahaa Sarva Pratyaya Saakshini/
Susoumyaa Chandra Vadanaa Taandavaasakta Maanasaa,
Satwa Shuddhikari Shuddhirmalatraya Vinaashini/
Jagatpriyaa Jaganmurtirs Trimurtiramritaashraya,

Niraashrayaa Niraahaaraa Nirankuravanodbhavaa/
Chandrahastaa Vichitraangistragvini Padmahaarivi,
Paraavara Vidhaanajna Maha Purusha Purvajaa/
Vidyeshwara Priyaa Vidyaa Vidyd- jjihvaa Jitashramaa,
Vidyaamayi Sahasraakshi Sahasra Vadanaatmajaa/
Sahasra Rashmihi Satvasthaa Maheshwara padaashrayaa,
Ksaalini Sanmayi Vyaaptaa Taijasi Padma bhodikaa/
Mahaa Maayaashrayaa Maanyaa Mahadeva Manorama,
Vyoma Lakshmih Simharathaa chekitaanaamita Prabhaa/
Veereshwari Vimaanasthaa Vishokaa Shokanaashini,
Anaahataa Kundalini Nalini Padma Vaasini/
Sadaanandaa Sadaa Keertih Sarva Bhutaashrayasthitaa,
Vaagdevataa Brahmakalaa Kalaateetaa Kalaaranih/
Brahmashri Brahma Hridayaa Brahma Vishnu Shiva Priyaa,
Vyomashaktih Kriyaashaktir Jnaana Shaktih Paraagatih/
Kshobhikaa Bandhikaa Bhedyaa Bhedaabheda Vivarjitaa,
Abhinnaabhinna Samthaanaa Vamshini Vamsha haarini/
Guhyashaktirgunaatitaa Savadaa Sarvatomukhi,
Bhagini Bhagavatpatni Sakalaa Kaalakaarini/
Sarvavit Sarvatobhadraa Guhyaatitaa Guhaaranih,
Prakriyaa Yogamaataa cha Gangaa Vishveshvareshwari/
Kapilaa Kaapilaa Kaantaa Kanakaabhaa Kalaantaraa,
Punyaa Pushkarini Bhoktri Purandara purassaraa/
Poshani Paramaishwarya Bhutaadi bhutahushanaa,
Pancha Brahma Samutpattih Paramaardhaartha Vigrahaa/
Dharmodayaa Bhaanumati Yogigjneyaa Manojava,
Manoharaa Mano Rakshaa Taapasi Veda Rupini/
Vedashaktir Veda Maataa Veda Vidyaa Prakaashini,
Yogeshwa -reshwari Maataa Mahaa Shaktirmanomayi/
Vishwaavasthaa Vinirmurtir Vidyunmaalaa Vihaayasi,
Kinnnari Surabhi Vandyaa Nandini Nandivallabhaa/

Bharati Paramaanandaa Paraapara Vibhedikaa,
Sarvapraharanopetaa Kaamyaa Kaameshwareshwari/
Achintyaachintya Vibhavaa Hrillekhaa Kanakaprabhaa,
Kushmaandi Dhanaratnaadhyaa Sugandaa Gandha daayani/
Trivikrama Padodbhutaa Dhanushpaanih Shivodayaa,
Sudurlabhaa Dhanaadhyakshaa Dhanyaa Pingala Lochanaa/
Shaantih Prabhaavatih Deeptih Pankajaayata Lochana,
Aadyaahridkamalodbhutaa Gavaam Maataa Ranapriyaa/
Satkriyaa Girijaa Shuddhaa Nitya Pushtaa Nirantaraa,
Durgaa Katyaayani Chandi Charchikaa Shanta Vigrahaa/
Hiranya Varnaa Rajani Jagadyantra pravartikaa,
Mandaraadri Nivaasaacha Shaaradaa Swarna Maalini/
Ratnamaalaa Ratnagarbhaa Prithvi Vishwa pramaathini,
Padmaananaa Padmanibha Nitya Tushtaamritodbhava/

Dhunvati duh Prakampyaacha Surya Maataa Drushadvati,
Mahendra Bhagini Maanyaa Varenyaa Varadarpitaa/
Kalyaani Kamalaa Raamaa Pancha Bhutaa Varapradaa,
Vaadyaa Vareshwari Vandyaa Durjayaa Duratikramaa/
Kaalaraatrir Maha Vegaa Virabhadrapriya Hitaa,
Bhadrakaalir Jaganmaataa Bhaktaanaam Bhadradaayini/
Karaala Pingalaakaaraa Naama Bhedaa Mahaamadaa,
Yashashvini Yashodaacha Shadhadhwa parivartikaa/
Shankhini Padmini Sankhyaa Sankhyaa Yoga Pravartika,
Chaitra Samvatsaraarudhaa Jagat Sampuranindrijaa/
Shumbhaarih Khechari Swasthaa Kambugrivaa Kalipriya,
Khagadhwajaa Khagaa Roodha Paraarthyaa Paramalini/
Ishwarya Vartmanilahyaa Viraktaa Garudaasana,
Jayanti Hriduhaa Ramyaa Gahvareshtaa Ganaagranih/
Sankalpa Siddhaa Saamyasthaa Sarva Vijnaadayani,
Kalikalmasha Hantri cha Guhyopa nishaduttamaa/
Nishtha Drushthih Smritirvyaaptih Pushthistushtih Kriyaavati,
Vishwaamareshvarey- shaanaa Bhuktirmuktih Shivaamritaa/
Lohitaa Sarpamaalaacha Bhishani Vanamaalini,
Anantashaya-naanyaa Naranaaraayanodbhava/
Nrisimhi Daityamathani Shankachakra gadaadharaa,
Sankarshana Samutpattirambikaa paada samshrayaa,
Mahaajjwaalaa Mahaa Murtih Sumurtih Sarva kaama dhruk/
Suprabhaa Sustanaa Gauri Dharma Kaamaartha Mokshadaa/
Bhrumadhya nilayaa Purvaa Puraana Purushaaranih,
Maha Vibhutidaa Madhyaa Saroja nayano samaa/
Ashtaadasha Bhujaanaadyaa Nilotpaladala Prabhaa,
Sarva Shaktyaasanaarudhaa Dharmaadharma Vivarjitaa/
Vairaagya Jnaana Nirataa Niraalokaa Nirindriyaa,
Vichitra Gahanaadhaaraa Shaswatasthaana Vaasini/
Sthaaneshwari Niraanandaa Trishula vara dhaarini,

Asesha Devataa Murtidevataa Varadevataa,
Ganaambikaa Gireh Putri Nishumbha vinipaatini/
Avarnaa Varna ahitaa Nivarnaa Beeja sambhavaa,
Anantavarnaarnanya -stathaa Shankari Shanta Maanasa/
Agotraa Gomati Goptri Guhyarupaa Gunottaraa,
Gouh Geeh Gavyapriyaa Gouni Ganeshwara Namaskrutaa/
Satyamaatraa Satya Sandhaa Trisandhyaa Sandhivarjitaa,
Sarva Vaadaashrayaa Sankhyaa Saankhya Yoga Samudbhavaa/
Asankhyeya prameyaakhyaa Shunyaa Shuddha Kulodbhava,
Bindu naada samutpattih Shambhu vaamaa Shashiprabhaa/
Visangaa Bhedarahitaa Manojnaa Madhusudani,
Mahaa Shrih Samutpattistamah Paarey Pratishthitaa/
Tritatwa maataa Trividhaa Sushuksma padasamshrayaa,
Shantyatitaa Malaatitaa Nirvikaaraa Niraashrayaa/

Shivaakhyaa Chitta Nilayaa Shiva Jnaana Swarupini,
Daitya Daanava Nirmaatri Kaashyapi Kaalkalpikaa/
Shaastrayonih Kriyaamurthischaturvarga Pradarashikaa,
Naaraayani Narodbhutih Kaumudi Linga dhaarini/
Kaamuki Lalithaa Bhaavaa Paraapara Vibhutidaa,
araanta jaata mahimaa Badavaa Vaama Lochanaa/
Subhadraa Devaki Sitaa Veda Vedaanga paaragaa,
Manaswini Manyumaataa Mahaa Manyu Samudbhavaa/
Amrityuramritaa Swaahaa Puruhutaa Purushtutaa,
Ashocchyaa Bhinna Vishyaa Hiranyarajatapriyaa/
Hiranyaa Raajati Haimi Hemaabharana bhushitaa,
Vibhraajamaanaa Durjayaa Jyotishtoma phalapradaa/
Maha Nidraa Samudbhudabhutiranidraa Satya Devataa,
Deerghaa Kakudyuni Hridyaa Shaantidaa Shaantivardhini/
Lakshmyaadi Shaktijanani Shakti Chakra pravartikaa,
Trishakti Janani Janyaa Shadmuparivarjitaa/
Sudhaamaa Karmakarani Yugaananta Dahanaatmikaa,
Samkarshini Jagaddhaatri Kaamayonih Kiritini/
Aindri Trailokya Namitaa Vaishnavi Parameshwarih,
Pradyumna Dayitaa Daantaa Yugma drishtistrilochanaa/
Madotkataa Hamsagatih Prachandaa Chandi Vikramaa,
Vrishaa Veshaa Viyanmaataa Vindhya Parvata Vaashini/
Himavan Meru Nilaya Kailaasa Giri Vaasini,
Chaanura hantru tanayaa Nitigjnaaa Kaama Rupini/

Veda Vidyaa Vratasnaataa Dharma Sheelanilaashanaa,
Vira -bhadra Priyaa Veeraa Mahaa Kaala Samudbhavaa/
Vidyaadhara Priyaa Siddhaa Vidyaadhara Niraakritih,
Adyaayani Haranti cha Paavani Poshani Khilaa/
Maatrukaa Manodbhutaa Vaarijaa Vaahana Priya,
Kareeshini Sudhaavaani Veenaa Vaasana Tatparaa/
Sevitaa Sevika Cinivaali Gurut –mati,
Arundhati Hiranyaakshi Mrigaangaa Maana Daayavi/
Vasudpradaa Vasumati Vasordhaara Vasundharaa,
Dhaaraa dhaara Varaarohaa Varaavara Sahasradaa/
Shriphalaa Shrimati Shreeshaa Shrinivaasaa Shivapriyaa,
Shridhara Shrikari Kalyaa Shridhaaraardha Sharirini/
Ananta Drushti rakshudraa Dhaatrisha Dhanadapriya,
Nihantri Daityanandhaanaam Simhikaa Simhavaahanaa/
Sushenaa Chandranilayaa Sukeertiscchinna Samshayaa,
Rasagjnaa Rasadaa Raamaa Lelihaanaamrita-strava/
Nityoditaa Swayamjyotirutsukaa Mritajeevani,
Vajradandaa Vajra jihvaa Vaidehi Vajra Vigrahaa/
Mangalyaa Mangalaa Maalaa Malinaa Malahaarini,
Gaandharvi Gaarudi Chaandri Kambalaashwitara Priyaa/

Soudaamini Janaanandaa Bhrukuti Kutilaananaa,
Karnikaarakaraa Kakshyaa Kamsa praanaapahaarini/
Yugandharaa Yugaavartaa Trisandhyaa Harshavardhini,
Pratyakshadevataa Divyaa Divyagandhaa Divaaparaa/
Shakraasanagataa Shaakri Saadwi Naari Shavaashanaa,
Ishtaa Visishtaa Shishteshtaa Shishtaashishta prapujitaa/
Shatarupaa Shataavartaa Vinataa Surabhih Suraa,
Surendramaataa Sudyumna Sushumnaa Suryasamshitaa/
Samikshya Satpratishtha cha Nivritti Jnaana Paaragaa,
Dharma Shastraartha Kushalaa Dharmajnaa Dharma Vaahana/
Dharmaadhaavinirmaatri Dhaarmikaanaam Shivaprada,
Dharmashaktirdharmamayi Vidharmaa Vishwadharmini/
Dharmaantaraa Dharmnamedhaa Dharmapurvaa Dhanaavahaa,
Dharmopadeshti Dharmaatmaa Dharmagamyaa Dharaadharaa/
Kaapaali Shaakalaa Murtih Kalaa Kalita Vigrahaa,
Sarvashakti Vinirmuktaa Sarva Shaktaashrayaashrayaa/
Sarvaa Sarveshwari Sukshmaa Susukshmaa Jnaanarupini,
Pradhaana Purushesheshaa Mahaa Devaika Sameekshini,
Sadaa Shivaa Viyanmurtir Vishwamurtiramurtikaa/

(Devi Bhagavati! You are Shiva, Uma, Paraa Shakti, Ananta, Nishkala, Amala, Shantaa, Maheswari, Nitya, Shashvati, Paramaakshara, Achintya, Kevala, Anantyaa, Shivatmika, Paramatmika, Anaadi, Avyaya, Shuddha, Devatmika, Sarvaga, Achala, Eka, Vividha Rupa, Mayaatita, Sunirmala, Maha Maheshwari, Satya, Maha Devi, Niranjana, Kaashthaa, Sarva Hridyayastha, Chetanaa Shakti Rupa, Atilaalasa or of Extreme Desire; Nanda, Sarvatmika, Vidya, Jyoti Rupa, Amritaakshara, Shanti, Pratishtha, Nivrutti, Amrita Prada, Vyoma Murti, Vyomalaya, Vyomaadhaara, Achuyta, Amara, Anadi nidhana, Amogha, Kaaranaatmika, Kala, Akala, Kratu, Pradhamaja, Amrita naabhi, Atma Samshraya, Praneshwarapriya, Mataa, Maha Mahisha Ghaatini, Praaneshwari, Praana rupa, Pradhaana Purusheswari, Sarva Shakti Kalaakaara, Jyotsna, Akasha Rupa, Mahimaspada, Sarva Kaarya niyantri, Sarva Bhuteshwari, Anaadi, Avyataguha, Mahananda, Sanatani, Akashayoni, Yogastha, Maha Yogeshwareshwari, Maha Maya, Sudhushpura, Mula Prakriti, Ishwari, Samsaarayoni, Sakala, Sarva Shakti Samudbhava, Samsaara Paaraa, Durvaara, Durnireeksha, Duraasadaa or difficult to Realise; Praana Shakti, Praana Vidya, Yogini, Paramaa, Kalaa, Maha Vibhuti, Durdharsha, Mula Prakriti Sambhava, Anaadyananta Vibhava, Paraartha, Purusharaini Purusha or Purusha performing Agni-Manthana; Saraga Sthitiryanta kaarini, Sudurvaacchaa, Duratyaya, Shabdayoni, Shabdamayi, Naadaakhyaa, Naada Vigraha, Pradhaana Purushaateeta, Pradhaana Purushatmika, Puraani, Chinmayi, Adi Swarupa Purusha, Purusha Rupini, Bhutaantaraatma, Kutasthaa, Maha Purusha Sanjnita, Janma Mrityu Jaraateeta, Sarva Shakti Samanvita, Vyaapini, Anivaancchinna, Pradhaananu Praveshini, Kshetrajna Shakti, Avyakta Lakshana, Mala Varjita, Anaadi Mayaa sambhinna or Anadi Maya Rupa; Tritatwa, Prakriti, Guha, Maha Mayaa Samutpanna, Taamasi, Pourushi, Dhruva, Vyaktaavyaktaatmika, Krishna, Raktaa, Shukla, Prasutika, Akaarya, Karyajanai, Nityaprasava dharmini, Sargapralaya nirmukta, Srishthisthityanta dharmini, Brahma garbha, Chaturvishaa or the Final of the Twenty Four Tatwaas; Padmanaabha,

Achyutaatmika, Vaidyuti, Shaswati, Yoni or Mula Kaarini; Jagan Maata, Ishwarapriya, Sarvaadhaara, Maha Rupa, Sarvaishwarya samanvitaa, Vishwa Rupa, Maha Garbha, Visweshocchaanuvartini, Maheeyasi, Brahma Yoni, Maha Lakshmi Samud -bhava, Maha Vimaana Madhyasta, Maha Nidra, Atmahetuka, Sarva Saadhaarani, Sukshma, Avidya, Paramaarthika, Anantarupa, Anantasthaa, Devi, Purusha Mohini, Anekaaraara samsthaanaa, Kaala traya vivarjita, Brahma Jnaanaa, Hara Murti, Brahma Vishnu Shivatmika, Brahmoshivavishnujanani, Brahmaakhya, Brahma samshraya, Vyaktaa, Prathamaja, Braahmi, Mahati, Jnaana rupini, Vairaagyai-shwarya dharmaatmika, Brahma Murti, Hridiyastah, Apamyoni, Swayambhuti, Maanasi, Tatwa sambhava, Ishwarini, Sharvaani, Shankaraarthasharirini, Bhavani, Rudraani, Maha Lakshmi, Ambika, Maheshwara samutpanna, Bhaktimukti phalaprada, Sarveshwari, Sarva vandya, Nityamudita maanasa, Bhahmopendranamita, Shankarecchaanuvartini, Ishwaraardhasanagata, Maheshwara pativrata, Sakrudvibhavita, Sarva, Samudraparisoshini, Parvati, Himavatputri, Paramaananda daayini, Gunaadhyaa, Yogajaa, Yogya, Jnaana Murti, Vikaasini, Savitri, Kamala, Lakshmi, Shree, Vishnuhridaya sthita, Saroja nilaya, Mudra, Yoga Nidra, Asuraardini, Sarasvati, Sarva Vidya, Jagajjeshtha, Sumangala, Vagdevi, Varada, Vaachaya, Kirti, Sarvaartha saadhika, Yogishwari, Brahma Vidya, Maha Vidya, Sushobhana, Guhya Vidya, Atma Vidya, Dharma Vidya, Atmabhavita, Swaha, Shivambhara, Siddhi, Swadhaa, Medha, Dhruti, Shruti, Niti, Suniti, Sukruti, Madhavi, Nara vaahini, Aja, Vibhavari, Sowmya, Bhogini, Bhogadayini,Shobha, Vashamkari, Chanchala, Malini, Parameshthini, Trailokya Sundari, Ramya, Sundari, Kaamachaarini, Mahanubhava, Satwasttha, Maha Mahisha Mardini, Padmamaalaa, Paapahara, Vichitra, Mukutaanana, Kanta, Chitraambaradhara, Divyaabharana bhushita, Hamsaakhya, Vyomanilaya, Jagatsrishthi vivardhini, Niryantra, Yantra vaahastha, Nandini, Bhadrakalika, Adithya varna, Kaumari, Mayuravaravaahini, Vrishasanagata, Gauri, Mahakaali, Suraarchita, Aditi, Niyata, Roudri, Padmagarbha, Vivaahana, Virupaakshi, Lolihana, Mahapura nivaasini, Mahaphala, Anavadyangi, Kamarupa, Vichitraratnamakuta, Pranataarthi prabhanjani, Koushiki, Karshani, Raatri, Tridashaarti vinaashini, Bahurupa, Surupa, Virupa, Rupavarjita, Bhaktaarthi shamani, Bhavya, Bhavabhaava vinaashini, Nirguna, Nityavibhava, Nissaraa, Nirupatrapa, Yashaswini, Saamagiti, Bhavaanga nilayaalaya, Diksha, Vidydhari, Deepta, Mahendravinipatini, Sarvaatishayani, Vidya, Sarva Siddha pradaayini, Sarveshwara priya, Taarkshya, Samudraantara vaasini, Akalanka, Niraadhaara, Nityasiddhaa, Niraamaya, Kamadhenu, Vrishadgarbha, Dheemati, Mohanaashini, Nissankalpa, Niraatanka, Devadevi, Manonmani, Maha Bhagavati, Durha, Vaasudeva samudbhava, Mahendropendra bhagini, Bhakti gamya, Paraavara, Jnaanajneya, Jaraatita, Vedanta vishya, Gati, Dakshina, Dahana, Daahyaa, Sarva bhuta namaskruta, Yogamaayaa, Vibhaavajna, Maha Maya, Maheeyasi, Sandhyaa, Sarvasamudbhuti, Vrikshaavriksha-shrayaanati, Beejankura samudbhuti, Maha Shakti, Mahamati, Khyaati, Pragjna, Chiti, Samvita, Maha Bhogindrashaayini, Vikruti, Shankari, Shastri, Gana gandharvasevita, Vaishwaanari, Mahaashaala, Devasena, Grihapriya, Maharaatri, Shivaananda, Shachi, Duhswapna naashini, Ijyaa, Pujya, Jagaddhaatri, Durvijneya, Swarupini, Guhaambika, Gunotpatti, Mahaapetha, Marutsuta, Havya vaahanaantagaadi, Havyavaaha samudbhava, Jagadyoni, Jaganmaata, Janmamritujaraatiga, Buddhimaataa, Buddhimati, Purushaantara vaasini, Taraswini, Samaadhistha, Trinetra, Divisamstita, Sarvendriyamanomaata, Sarva bhuta hridisthita, Samsaara taarini, Vidya, Brahmavaadi manolaya, Brahmaani, Brihati,

Braahmi, Brahmabhuta, Bhavaarani, Hiranmayi, Mahaa ratri, Samsaara parivbartika, Sumaalini, Surupa, Bhavini, Taarini, Prabha, Unmeelani, Sarvasaha, Sarvapratyaya saakshini, Susowmya, Chandra vadana, Tandavaasakta maanasa, Satva shuddhikari, Shuddhi, Mala- traya vinashini, Jagatpriya, Trimurti, Amritaashraya, Naraashraya, Niraahaara, Nirarankushanod -bhava, Chandrahasta, Vichitraangi, Stragvini, Padmadhaarini, Paraavaravidhaanajna, Maha Purusha Purvaja, Vidyeshwarapriya, Vidya, Vidyujjihva, Jitashrama, Vidyaamayi, Sahasraakshi, Sahasra vadanaatmaja, Sahasra rashmi, Satvastha, Maheshwara padaashraya, Maanya, Mahadeva Manorama, Vyoma Lakshmi, Simharatha, Chekitaana, Amitaprabha, Veereshwari, Vimaanastha, Vishoka,Shoka naashini, Anaahata, Kundalini, Nalini, Padmavaasini, Sadaanandaa, Sadaakeerti, Sarva bhutaashraya -sthita, Vaagdevata, Brahmakalaa, Kalaatita, Kalaarani, Brahmashri, Brahma hridaya, Brahmavishnu-Shivapriya, Vyomashakti, Kriya Shakti, Jnaana Shakti, Paraagati, Kshobhika, Bandhika, Bhedya, Bhedaabheda vivarjita, Abhinna, Abhinna samsthaana, Vamshini, Vamsha haarini, Guhya Shakti, Gunaatita, Sarvada, Sarvato mukhi, Bhagini, Bhagavatpatni, Sakala, Kaala kaarini, Sarvavit, Sarvatobhadra, Guhyaatita, Guhaarani, Prakriya, Yoga maata, Ganga, Vishveshwareshwari, Kapila, Kaapila, Kanta, Kanakaabha, Kalaantara, Punya, Pushkarini, Bhokti, Purandara purassara, Poshani, Paramaishwarya bhutida, Bhuti bhushana, Panchabrahma samutpatti, Paramaarthaartha vigraha, Dharmodaya, Bhanumati, Yogijneya, Manohara, Manojava, Manoraksha, Taapasi, Veda Rupini, Veda Shakti, Vedamata, Veda vidyaa prakaashini, Yogeshwareshwari, Maata, Maha Shakti, Manomayi, Vishwaavastha, Viyanmurti, Vidyunmaala, Vihaayasi, Kinkari, Surabhi, Vandya, Nandini, Nandi vallabha, Bharati, Paramaananda, Paraapara vibhedika, Sarva praharanotpeta, Kaamya, Kameshwareshwari, Achintya, Achintya vibhava, Hrillekha, Kanakaprabha, Kushmaandi, Dhana ratnaadhya, Sugandha, Gandha dayini, Trivikrama padodbhuta, Dhanushpaani, Shivodaya, Sudurlabha, Dhanaadhyaksha, Dhanya, Pingala lochana, Shanti, Prabhavati, Deepi, Pankajaayata lochana, Aadyaa, Hridkamalodbhuta, Gavaam Maataa, Rana priya, Satkriya, Girija, Shudda, Nitya pushta, Nirantara, Durga, Katyayani, Chandi, Charchika, Shanta vigraha, Hiranyavarna, Rajani, Jagadyantra pravartika, Mandaaradri nivaasa, Sharada, Swarnamalini, Ratnamala, Ratnagarbha, Prithvi, Vishwapramaathini, Padmaanana, Padmanibha, Nitya tushta, Amritodbhava, Dhunvati, Duhprakamya, Surya Mataa, Drushadwati, Mahendra bhagini, Maanya, Varenya, Varadarpita, Kalyani, Kamala, Rama, Panchabhuta, Varaprada, Vaachyaa, Vareshwari, Vandya, Durjaya, Duratikrama, Kaalaraatri, Mahavega, Virabhadra priya, Hitaa, Bhadrakaali, Jaganmaata, Bhakta Kalyana dayini, Karaala, Pingalaakaara, Namabheda, Amahamada, Yashashwini, Yashoda, Shadhwa parivartika, Shankini, Padmini, Saankhya, Sankhya yoga parvartika, Chaitra, Samvatsararudha, Jagat sampuranindrija, Shumbhaari, Khechari, Swasthaa, Kambugriva, Kalipriya, Khagadhwaja, Khagaarudha, Paraadharya, Paramalini, Aaishvarya vartma nilaya, Virakta, Garudaasana, Jayanti, Hridguha, Ramya, Gahwareshtha, Ganaagrani, Sankalpasiddha, Saamyasthaa, Sarva Vijaana dayini, Kalikalmasha hantri, Guhyopanishat, Uttama, Nishta, Drishti, Smriti, Vyaapti, Pushti, Tushti, Krayavati, Vishvaamareshwareshaana, Bhukti, Mukti, Shiva, Amrita, Lohita, Sarpamaala, Bhishani, Vanamalini, Anbanta shayana, Asnanya, Naranaaraayanodbhava, Nrisimhi, Daitya Mathani, Shanka chakragadaadhara, ankarshana sdamutpatti, Ambikaapada samshraya, Maha jwaala, Maha murti, Sumurti, Sarva kaama dhruk, Suprabha, Sustana, Gauri,

Dharmakaamaartha mokshadaa, Bhrumadhya nilaya, Purva, Purana purushaarani, Mahavibhutida, Madhyaa, Sarojanayana, Samaa, Ashtaadasha bhuja, Anaadya, Nilotpala dala prabha, Sarva Shaktyaasanaarudha, Dharmaadharma vivarjita, Vairagya jnaana nirata, Niraaloka, Nireendriya, Vichitra gahanaadhaara, Shaswata sthaana vaasini, Staaneshwari, Nirananda, Trishula vara dhaarini, Asesha Devataa Murti, Ddevata, Varadevata, Ganaabika, Giriputri, Nishumbha vinipaatini, Avarna, Varna rahita, Niravaana, Beeja sambhava, Anantavarna, Anantastha, Shankari, Shaanta Maanasa, Agotra, Gomati, Goptri, Guhyarupa, Gunottara, Gou, Geeh, Gavyapriya, Gouni, Ganeshwara namaskrutya, Satyamaatra, Satya sandha, Trisandhya, Sandhivarjita, Sarvadaashraya, Sankhya, Sankhyaayoga samudbhava, Asankhyeya, Aprameyaakhya, Shunya, Shudda kulodbhava, Bindunaada samutpatti, Shambhuvaama, Shashiprabha, Visanga, Bheda rahita, Manoja, Madhusudani, Mahashri, Shri samutpatti, Tamah paare pratishthita, Tritatwa maata, Trividha, Susukshma pada samshraya, Shaantaatita, Malaatita, Nirvikara, Niraashraya, Shivaakhya, Chitta nilaya, Shinajnaana Swarupini, Daitya daanava nirmaatri, Kashyapi, Kaalakalpika, Shastrayoni, Kriyamurti, Chaturvarga pradarshika, Narayani, Narodbhuti, Kaumudi, Lingadharini, Kaamuki, Lalitha, Bhava, Paraabhava bhutida, Parantajata Mahima, Badava, Vamalochana, Subhadra, Devaki, Sita, Vedavedaanga paaraga, Manaswini, Manyumaata, Maha Manyu Samudbhava, Amrutya, and Amrita.

The above 'Sahasra Naamaas' of Bhagavati rendered by Himavan pleased Devi and she gave him 'Upadesha'and an ever grateful Himavan assumed the role of her father and performed the Immortal Shiva Parvati wedding for 'Loka Kalyaana'. The Phala Shruti of the above Devi Sahasra Naamaas was stated as follows:

Ya imam pathateydhyaayam Devyaa Maahaatma kirtanam,
Shivasya sannidhou Bhaktyaa Shuchitad bhaava bhaavitah/
Sarva paapa vinirmukto Divya yoga samanvitah,
Ullanghya rahmano Lokam Devyaah Sthaanamavaapnuyaat/
Pratyekam chatha Naamnaani Juhuyaat Sananatrayam,
Putanaadikrutairdoshair Graha doshaischa muchyatey/
Sampujya Paarshwatah Shambhum Trinetram Bhakti samyutah,
Labhatey Mahatim Lakshmim Maha Deva Prasaadatah/
Tasmaat Sarva prayatnena Japtavyam hi Dwijaatibhih,
Sarva Paapaaanodaartham Devyaa naam Sahasrakam/

(Whosoever recites always with Cleanliness and Sincerity the above Commendation of Deva Bhagavati in the presence of Maha Deva would be steered clear of his or her sins and irregularities of on-going life and attains Devi Loka even beyond Brahma Loka; such persons would definitely avoid Arishtaas or impact of Evil effects; all the possible drawbacks and obstacles of Grahaas /Planets would be overcome and by the Grace of Shankara, Devi Lakshmi would bestow the devotee ample prosperity and longevity). [Essence of Kurma Purana]

Shri Lalita Sahasra Naama Stotra

Preface : Anga Nyaasa and Karanyasa: *Asyashri Lalitaa Sahasranaama Stotra maalaa Mantrasya, Vasinyaadi Vaagdevataa Rishayah Anushthup Chhandaha Shri Lalitaa Mahaa Tripura Sundari Devataa, Aim-Shaktih, Sau Keelakam, Mama Chaturvidha Purushartha Siddhardhey Japey Viniyogah; Aim –Angushthaabhyaam Namah; Kleem –Tarjaneebhyaam Namah; Souh-Madhyamaabhyam Namah; Souh-Anamikaabhyaam Namah; Kleem-Kanishthikaabhyaam Namah; Aim-Karatala Kara Prushthaabhyam Namah; Aim – Hridayaayanamah; Kleem-Sirasey Swaahaa; Sou-Shikhaaya vashat; Souh-Kavachaaya hum; kleem-Netra Trayaaya Voushath;Aim-Astraaya phat; Bhurbhuvassuvaro dikbandhah/*

Dhyanam:

Arunaam Karunaatarangitaaksheem dhrita paashaankusha pushpa baana chaapaam, Animaadibhiraavritaam Mayukhai rahamityeva Vibhaavaye Mahesheem/ Dhyayet Padmaasananthaam Vikasita Vadanaam Padma Patraayataaksheem, Hemaabhaam Peeta Vastraam Karakalitalasaddhema Padmaam Varaangeem/ Sarvaalankaara yuktaam Sakala mabhayadaam Bhakta namraam Bhavaaneem, Shri Vidyaam Shaantamurtim Sakala Suranutaam Sarva Sampatpradaatmeem/ Sakumkuma vilepanaamalika chumbi kasturikaam, Samandahasitekshanaam Sashara Paashaankushaam/ Asesha Jana Mohini marunamaalya bhushojjwalaam, Japaakusuma bhaasuraam Japavidhouh smaredambikaam/

(May I meditate that Maha Raajni whose natural complexion is red; whose eyes are full of kindness; whose hands are ornamented by a noose, a goad, a bow and flowery arrows and who is surrounded by Ashta Siddhis like Anima, Garima, Laghima and Vasitwa; indeed she is right within in me! May I meditate Bhavani, that Shri Vidya or the Symbol of Knowledge, Shantamurti or the Epitome of Peace and Sarva Sampadpradaatreem or the benelolent provider of prosperity, as she dispels fears and provides protection to all; She is seated comfortalbly on a lotus with majestic face, sparkling eyes akin to lotus petals, donning a golden dress with a benign smile! May I meditate the smiling Mother who sports arrows and bow, besides a noose and goad; she is decorated with red japa kusuma flower garlands and ornaments, and with a forehead painted with vermilloin and musk that intoxicated.)

Om Aim Hreem Shreem Shri Matrey Namah/Shri Maataa Shri Mahaaraahni Shrimat Sihaasaneshwari, Chidagni Kunda sambhhutaa Deva Kaarya Samudyataa/ Udyadbhaanu Sahasraabhaa Chaturbaahu Samanvitaa, Raaga Swarupa pashaadhyaa Krodha Kaaraankushojjwalaa/ Manorupekshu Kodanda Pancha Tanmatra Saayakaa, Nijaaruna Prabhaapura majjadbrahmaanda mandalaa/ Champakaashoka sougandhika lasatkacha, Kuruvindamanishreni Kanatkotira mandita/

(Sacred Mother!You are the Extraordinary Queen seated on the Throne mounted by lions; You are generated from the fire-pit of self-realisation; You sparkle with the lustre of

thousand Suryas with four arms with a goad in the right hand as though you spur your devotees to follow the right path and at the same time displaying your displeasure with a noose up your upper left hand to correct them where-ever necessary; Devi! You carry a sugar-cane bow with the determination of materialising the Universe with your left lower hand, while actually taking up the deed of Creation with the aid of Five Tanmatras or Elements by another hand of yourself. Indeed the magnificence of your creation is spread all over as Omnipresent. Your Hairdo is endowed with the natural perfume of Champaka-Ashoka-Punnaaga flowers; You are embellished with a Crown bejewelled with special precious stones of Kurukulla as though they signify various emotions and feelings).

Ashtami Chandra Vibhraaja dalikasthala shobhitaa, Mukha Chandra kalankaabha Mriganaabhi viseshakaa/ Vadanasmara maangalya Griha torana jjillikaa, Vaktra Lakshmi pareevaaha chalan meenaabha lochanaa/ Nava Champaka pushpaabha naasadanda viraajitaa, Taaraa kanti tiraskaari naasaabharana bhaasuraa/ Kadamba manjari klupta Karna pura Manoharaa, Taatanka yugali bhuta tapanodupa Mandalaa/

(Lalita Devi! Your broad forehead is dazzling with an adornment of an eighth night's half Moon while the Tilaka or the streak of Musk on the forehead is likened to a smudge on Chandra! Your eye brows represent Victory Arches on the gorgeous face comparable to a 'Manmatha Bhavana'! Your charismatic eyes are like the sparkle of fishes in the Ocean of charm;Your nose is comparable to a freshly blossomed Champaka flower; the gleam of the diamonds worn on the ornament of your nose puts to shame the combined shine of Stars on the Sky; the decoration of a bouquet of Champaka flowers above your ears is cute and appealing; indeed You roam around a lot in the Kadamba Gardens. Your ear-rings are represented by Sun and Moon and have a cosmic relevance.)

Padma raaga shilaadarsha paribhavi kapolabhuh, Navavidruma bimbhashrinyakkari radanacchada/ Suddha Vidyaankuraakaara Dwijapankti dwayojjwalaa, Karpura veetika –amoda Samaakarshaddigantaraa/ Nija sallaapa Maadhurya vinirbhita kacchapi, Mandasmita prabhaapura majjad Kaamesha Maanasaa/ Anaakalita saadrusya chubuka Shree Viraajitaa, Kaameshabaddha Mangalya sutra shobhita kantharaa/ (Devi! Your rosy and smooth cheeks defy rubies and blood red lips flout corals and bimba fruit; the two perfect sets of your scintillating teeth represent Dwija-Pankti or the rows of Learned Brahmanas thus signifying pure Knowledge; the whiff of aroma from your face as emanated from the camphor and betel leaves that you take in your mouth fills in the whole Universe signifying that the 'Omkaara Naada' from your mouth resonates every where; Your banter / Chit-chat is far sweeter than the trained tunes of the stringed instrument of Veena and is suggestive of the resonance of Vedas; Your pretty smile to Kameswara overpowers his thoughts and mind; Your chin is uniquely shaped and is above depiction; the Mangala Sutra tied by Kameshwara around Lalita Devi symbolises the very close affinity and inseperability of Prakriti and Maha Purusha or Shiva and Parvati.)

Kanakaangada keyura kamaneeya bhujaanvitaa, Ratnagraiveya Chintaakalola Muktaa phalaanvita/ Kameswara premaratna mani pratipanastani, Naabhyaalawaala romaali lataa phalakuchadwayi/ Lakshya romalataa dhaarataa samunneya Madhyamaa,

Stanabhaara dalan madhya pattabandha valitrayee/ Arunaaruna Kousumbha vastra bhaasvatkati tati, Ratna kinkinika Ramya rashanaa daama bhushitaa/ Kaamesajnaata soubhagya maadravoru dwayaanvitaa, Maanikya makutaakaara Jaanudwaya viraajitaa/ Indragopa parikshipta smara tunaabhajanghikaa, Gudha gulphaa Kurma Prushtha Jayishnu Prapadaanvita/

(Devi! You are ornamented on your excellent hands with golden 'Angadas' or armlets and 'Keyura' or wringlets as alluded to the Mantras of these descriptions; You are adorned with diamond and pearl necklaces alluded to the 'Mantraaksharaas'; Lalitaamba! the intimacy of Your love with Shiva is evident by the closeness of your body parts including your thin waist, folds of skin, soft thighs and buttocks covered by bright red saree, your knees ornated with crowns speckled with nine gems and the legs are decorated by gold-studded Indra Gopa Manis; Your golden waist-belt has diamond-studded bells called 'kinkinis' making mild vibrations as signified by small recitations of Mantras and Your feet are vaulted like the back of tortoises indicating 'Prapada').
Nakha deedhiti sanchhanna namajjana Tamogunaa, Padadwaya prabhaajaala paraakruta saroruhaa/ Sinjaana mani manjeera mandita Shri Padaambujaa, Maraali manda gamanaa Mahaalaavanya sevadhih/ Sarvaarunaa navadyaangi Sarvaabharana bhushitaa, Shiva Kaameshwaraankasthaa Shivaa swaadheena vallabhaa/ Sumeru shringa madhyathaa Shri mannagara naayika, Chintaamani grihaantasthaa Pancha Brahmaasana sthitaa/

(Devi! The radiance of your toe-nails rescinds darkness and ignorance and your devotees are enabled to retract from Tamoguna; your sacred feet which are white and spotless do oversmart lotus flowers and they too disperse mental dullness just as a Guru enhances knowledge and sharpness; Your feet are indeed the final goal of worship as they have jingling anklets like Mantraaksharas which facilitate unreserved devotion. The pace and grace of your steps are slow yet steady like that of a Swan as they seek to inculcate gradual transformation and purification of the Soul and there by realise the Final Truth which is deep, complex, hard to cross through and wade like an Ocean. Thus You are bright, red, clean and blemishless from top to bottom; You are adorned with all kinds of ornaments and is the Emblem of Perfection! You are also the Synthesis of Shiva and Shakti and have an ideal partner under your control; Devi! You are ideally situated on the middle top of Meru Mountain or the Center of Shri Chakra and as the Empress of Shri Nagara in the Palace of Chitamani Ratnas as the Prime Deity with Five Brahmas around viz. Brahma, Vishnu, Rudra, Ishana and Sada Shiva; the reference is that Lalitaambika is situated as the Supreme above all the Brahmas). [Beyond the two Chakras viz. Mulaadhaara and Swadhishtaana in every body, there are Grandhis or layers called Brahma Grandhi; beyond Manipura and Anahata is Vishnu grandhi; beyond Vishudda and Agnaa chakra is Rudra granthi; from Ajnaadhaara to the Skull- Center is stated to be Ishwara Sthaana, above which is stated to be Dwadashanta where Sada Shiva is situated; finally Devi Lalita is seated as Chit Kalaa above the Pancha Brahmaas]

Maha Padmaatavi sasmtha Kadamba Vana Vaasini, Sudhaa saagara madhyastaa Kaamaak -shi Kaama daayani/ Devarshigana sanghaata stuyamaamaanaatma Vaibhavaa, Bhanda –asura Vadhodyukta Shakti senaa samanvitaa/ Sampatkari

Samaarudha Sindhura Vraja sevitaa, Ashwarudhaadhishtitaashwa koti koti bhiraavrutaa/ Chakraraaja Rathaarudha, Sarvaayudha Parishkruta, Geyachakra Rathaarudha Mantrini parisevitaa/ Kirichakra Ratha -arudha Dandanaathaa puraskritaa, Jwalaamaalinikaakshipta Vahni Praakaara madhyagaa/

(Maha Devi! You reside in the Maha Padmavati Forest of Lotuses being the contact place of a person and the Supreme; more specifically in the interior of the Kadamba Vana where Yantras predominate; also you are in the midst of Sudha Sagara or Bliss or the Center of Shri Chakra's Bindushtaana as Kamakshi the Goddess of Kanchipura the bestower of desires; Devi! You responded to the Prayers of Devaas and Maharshis from 'Chidagni Kunda' to perform the most significant 'Deva Karya'; You are indeed the best equipped with an army and armoury of qualities of selflessness, determination and skill to kill Bhandasura the Grand Fund of Ignorance, Ego, and extreme self-image coupled no doubt with courage, capability and invincibility; Devi! You have the advantage of having Sampatkari as the Head of Elephants who is blessed with extraordinary abilities of intelligence to drive the elephants with features like self-lessness and perfection comparable to sense aptitudes or Tatwaas. Also there were crores of Shaktis riding horses each of whom specialised in mental abilities to win over -as alluded- the Evil with Virtue. She rode over the Shri Chakra chariot with her full armoury; She was accompanied by Mantrini on the Geya Chakra Ratha, Mantrini being Devi's mind; Vaaraahi the Commander alighted the Kiri Chakra and was ahead of Devi; You were in the center of Jwaala maalaas or rings of flames)

Bhandasainyavadhodyukta Shakti Vikrama harshitaa, Nitya paraakramaatopa nireekshana samutsukaa/ Bhanda putra vadhodyuka Baaalaa vikrama nanditaa, Mantrnyambaa virachatha vishanga vadha toshitaa/ Vishukra praana harana Vaaraahi Veerya nanditaa, Kameswara mukhaa loka kalpita Shri Ganeshwara/ Maha GaneshanirbhinnmaVighnayantra praharshitaa, Bhandaasurendra Nirmukta shastra pratyastra varshini/ Karaanguli nakhotpanna Narayana dashaakritih, Mahaa Paashupataasraagni nirdagdhaasura sainikaa/

(Devi! You were delighted to view the large army about to destroy Bhanda; you were also happy to witness the gallantry of Nitya Shaktis; you were glad that Shri Bala your daughter killed the sons of Bhandasura; you enjoyed that Mantrinyamba terminated Vishnga and Devi Vaaraahi killed Vishukra; then Ganeswara was materialised from your face and the latter destroyed all the Yantras such as various hindrances; You rained Astra Shastras to demoralise Bhandasura; as Bhandasura created Hiraynaaksha, Hiranya kashipu, Ravana and other Arch-Enemies of Devas, you mildly rubbed your finger nails and created the counterparts of Narayana who exterminated the respective Asuras!; by using Pashupataastra, you let an ocean of warriors get converted as heaps of ash).

Kameswaraastra nirdagdha sa Bhandasura sunyaka, Brahmopendra Mahendraadi Deva samsthuta vaibhavaa/ Haranetraagni sandhagdha Kaama Sanjeevanoushadhih, Shrimadvaagbhava kutaika Swarupa mukha Pankajaa/ Kanthaathahkati paryanta

Madhyakuta Swarupini, Shakti kutaika taapanna Katyatdho -bhaaga dhaarini/ Mula yantraatmikaa Mula kuta traya kalebara, Kulaamritaika rasikaa Kula sanketa paalini/ Kulaanganaa Kulaantasthaa Kaulini Kulayogini, Akulaa Saayaantasthaa Samayaachaara tatparaa/

(Devi! You had burnt Shunyaka Nagara along with Bhandasura and his warriors and finally completed the Deva Karya; Brahma-Upendra-Mahendras were totally gratified and extolled you. You had then revived Manmatha who was burnt off by Maha Deva's third eye. Your resplendent lotus face then revealed the source of speech and the Panchadashi Mantra, which was the Source Mantra that described Your Neck-to-Waist besides the body- part underneath as well as the Mula-Mantra; the Tri Kutaas of your physique akin to the Panchadashi are called Shri-Kama-Kala Kutaas. You are Kulaamrita Rasika or the enjoyer of the nectar of chastity and purity; 'Kula' is stated to be a combined expression of 'Maataa' the one who measures or approves; 'Maanam' is the measure or the quantity to be approved and the 'Meyam' or the one to be approved; Kula sanketa palini is the Enforcer of of the Kula or basically the Tradition of Spiritualism and thus Kulaangana is the Force of the Tradition; Kulantastha or the insider of the Kula conversant with 'Aachaara-Vyvahaaras'; You are the Kaulini or the household-diety and Kula Yogini or Lalita Devi herself; You are Akula who is far above a specific Kula as she represents all the Kulas or Traditions; Samayantastha or the one who is of Shiva-Lalitha's Identity but as construed by varied contexts; Devi! You therefore assume various Forms as per exigencies.)

Mulaadhaaraika nilayaa Brahma grandhi Vibhedini, Manipuraantaruditaa Vishnu grandhi Vibhedini/ Agnaachakraantasthaa Rudra granthi Vibhedini, Sahasraaraambujaarudhaa Sudhaa saaraabhi varshini/ Tatillataa samaruchisshatchakopari samsthitaa, Maha Shatktih kundalini bisatantu taneeyasi/ Bhavani Bhavanaagamya Bhavaaranya kuthaarikaa, Bhadra Priya Bhadra Murtirbhakta Soubhagyadaayani/ Bhaktapriyaa Bhaktigamyaa Bhakti Vashyaa Bhayaapaha, Shaambhavi Sharadaaraadhyaa Sharvaani Sharma daayani/ Shaankari Shrikari Saadhvi Sharacchandra nibhaanaa, Shaatodari Shantimati Niraadhaaraa Niranjanaa/

(Devi! You reside inside the Mulaadhaara Chakra that is as Kundalini; You penetrate through the Brahma Grandhi or the barrier of Brahma and enable your devotees practising Yoga to be conscious while awake; then a devotee is facilitated to vision Devi in Manipura while in a condition of stupor; further a devotee has to pierce through the Vishnu Grandhi or the Vishnu knot when the Yogi becomes unconscious and his body and thoughts are felt irrelevant; in the Ajnaachaktaanta state the yogi loses his identity; while breaking Rudra Grandhi the Yogi attains cosmic reality and in Sahasraara Chakra the yogi is stated to seek Salvation. That stage provides Sudhaa sagara or bliss; indeed Devi! You are above these stages and chakras as 'Shatchakopari Samstitha'. You are called as Maha Shakti in union with Maha Deva and is stated to be in the form of a coiled serpent in the state of 'Kundalini' like a thin lotus stem. Devi Bhavani, Bhavanaaamya or Beyond Comprehension as then a Bhavaaranya Kutharika or She would axe the cycle of births and deaths! You would in that Form be a Bhadra Priya, Bhadra Murthi, Bhakta Soubhagyadayani, Bhakti Priya, Bhakti Gamya or realisable by Bhakti alone; Bhakti

Vasya or Controllabe by Bhakti only; Bhayaapaha or you drive out fear of the devotees; Shaambhavi, Sharadaaraadhya, Sharvaani or the consort of Sharva, Sharma dayani or the provides of Eternal Happiness; Shankari, Shrikari, Saadhvi or of Purity; Sharacchanda nibhaanana or Luminous like a Full Moon; Shatodari or slim waisted; Shantimati, and Niradhara or supportless and Niranjana or blemishless).

Nirlepa Nirmala Nitya Niraakara Niraakula, Nirgunaa Nishkalaa Shantaa Nishkaamaa Nirupaplava/ Nityamuktaa Nirvikaaraa Nishprapancha Niraashraya, Nitya Shuddha Nitya Buddhaa Niravadyaa Nirantaraa/ Nishkaaranaa Nishkalankaa Nirupaadhirnirishwara, Neeraagaa Raaga mathani Nirmada Madashalini/ Nischinta Nirahankaaraa Nirmohaa Mohanaashani Nirmama Mamataa hantri Nishpaapaa Paapanaashani/ Nishkrodhaa Krodhashamani Nirlobhaa Lobhanaashani, Nissamshayaa Samshayaghni Nirbhavaa Bhava naashani/ Nirvikalpaa Niraabaadhaa Nirbhedaa Bheda naashani, Nirnaashaa Mrityu mathani Nishkrya Nishparigrahaa/

(Nirlepa or Transparent; Nitya or Everlasting; Niraakaara or Formless; Nirakula or composed; Nirguna or Featureless; Nishkala or Undividable; Shanta; Nishkaama or desireless; Nirupaplava or Imperishable; Nitya Mukta or Ever Unrestricted; Nirvikara or Immutable; Nishprapancha or Beyond the Universe; Niraashraya or Unfounded; Nitya Shudda, Nitya Buddha, Niravadya or Irrefutable; Nirantara; Nishkarana or the Causeless since You are the Cause of Causes; Nishkalanka or Spotless; Nirupaadhi or Unaccompanied; Nirishwara or the Ultimate; Niraaga or Uncommitted; Raga Mathani or Devoid of Attachments; Nirmada or Modest; Madanaashani or the destoyer of arrogance; Nischinta or Worryless; Nirahankaara or Egoless; Nirmoha or Illusionless; Mohanashani or Destroyer of Obsessions; Nirmama or Selfless; Mamataahantri or terminator of attachments; Nishpaapa or Sinless; Papanaashani; Nishkrodha; Krodha Shamani; Nirlobha greedless; Lobha naashani; Nissamsaya or devoid of doubts; Samsayaghni or smasher of doubts; Nirbhava or Unborn; Bhavanaashyani or Destroyer of the Cycle of births and deaths; Nirvikalpa or devoid of actions; Nirbaadha; Nirbheda or Consistent ; Bhedanaashani or destroys distinctions; Nirnaasha or Indestructible; Mrutyumathani or demolisher of death; Nishkriya or Actionless; and Nishparigraha or Accepts nothing.)

Nistula Neela Chikura Nirapaaya Nirathyaya, Durlabha Durgama Durgaa Duhkhahantri Sukhapradaa/ Dushta doora Duraachaarashamani Doshavarjita, Sarvajnaa Saandra Karunaa Samaanaadhika varjitaa/ Sarva Shaktimayi Sarva Mangalaa Sadgatipradaa, Sarveshwari Sarvamayi Sarva mantra swarupini/ Sarva Yantraatmikaa Sarva Tantra Rupaa Manonmani, Maaheshwari Maha Devi Maha Lakshmi Mrudapriyaa/ Mahaa Rupaa Mahaa Pujyaa Mahaa Paataka Naashini, Mahaa Maayaa Mahaa Satwaa Mahaa Shaktirahaaratih/ Mahaa Bhogaa Mahaishwarya Mahaa Veeryaa Mahaa Balaa, Maha Buddhir Mahaasiddhir Mahaa Yogeshwareshvari/

(Nistula or Unparalleled; Nilachikura or dark haired; Nirapaaya or far above any danger; Durlabha or difficult to achieve; Durgama or Difficult to reach; Durga or the famed Swarupa of Shakti who killed Mahishaasura; Duhkhahantri or the destroyer of distresses; Sukhaprada or the Provider of Happiness; Dushta dooraa or away from Evil; Duraachaara shamini or the reliever of evil deeds; Doshavarjita or deviod of imperfections; Sarvajna

or All Knowing; Saandra Karuna or Provider of Great Benevolence; Samaanaadhika Varjita or Matchless; Sarva Shaktimayi or Omni Potent; Sarva Mangala or the Symbol of Auspiciousness; Sadgatiprada or the Provider of Righteousness; Sarveshwari; Sarvamayi or Omni Present; Sarva Mantra Swarupini or the Personification of all Mantras; Sarva Yantraatmika or The Epitome of All Yantras; Sarva Tantra Rupa or the Unique Form of all Tantras; Manonmayi or of Heightened Form of Consciousness; Maheshwari; Maha Devi; Maha Lakshmi; Mridapriya or the beloved of Shiva; Maha Rupa; Maha Pujya; Maha Paataka Naashani; Maha Maya; Maha Satwa or of Unique Energy; Maha Shakti; Maha Rati or beyond Sensual Pleasures as she is Bliss herself; Maha Bhoga; Mahaishwarya; Maha Veeryaa; Mahaa Balaa; Mahaa Buddhi; Maha Siddhi and Maha Yogeshwareshwari).

Maha Tantraa Maha Mantraa Mahaa Yantraa Mahaasanaa, Mahaayaagakramaadaadhyaa Mahaa Bhairava Pujitaa/ Maheshwara Mahaa Kalpa Mahaa Taandava Saakshini, Mahaa Kaamesha Mahishi Mahaa Tripura Sundari/ Chatussastyupachaaraadhyaa Chatussashti Kalaamayi, Mahaachatusshashti koti Yoginigana sevitaa/ Manu Vidyaa Chandra Vidyaa Chandra mandala madhyagaa, Chaarurupaa Chaaruhaasaa Charu Chandra Kalaadharaa/ Charaachara Janannathaa Chakra raaja niketana, Parvati Padmanayanaa, Padmaraaga samaprabhaa/ Pancha Pretaasanaaseena Pancha Brahma Swarupini, Chinmayi Parama anandaa Vijnaana Ghana rupiney/ Dhyaana dhyaatru dhyeya Rupaa Dharma –adharma Vivarjitaa, Vishwa rupa Jaagarani Swapanti Taijasaatmikaa/ Suptaa Pragjnaat -mika Turyaa Sarvaavastha Vivarjitaa, Srishti Kartri Brahma Rupaa Gopti Govinda Rupiney/ Samhaarini Rudrarupa Tirodhaanakareswari, Sadaa Shivaanugrahadaa Pancha krutya Paraayana!

(Devi Lalita! You are the Maha Tantra, Maha Mantra, Maha Yantra, Mahaasana or Seated on Elevation; Mahaa Yaga Kramaaraadhya or worshipped at various Maha Yagnas like Amba Yagna; You are worshipped by Maha Bhairava or Maha Deva himself; You witnessed the Cosmic Dance of Maheshwara at the end of Maha Kalpa; You are the Maha Kamesha’s Queen; Maha Tripura Sundari! You are worshipped sixty four types of services; Amba! You are the Origin of sixty four Kalaas or Arts as contained in Vedas and various other Scriptures; also served by sixty four crores of Maha Yoginis; You are the Manu Vidya and Chandra Vidya and are situated on the middle of the Moon’s orbit; You are Charu Rupa or of the Magnificent Form; of Charu Haasa or with enchanting smile; with the adornment of Ashtama Chandra; the Maha Raajni of Charaacharas in the Universe; the Dweller of the Chakra Raajaas like Shri Chakra; Parvati! Padma Nayana; Glittering with Padma Raagaas or Rubies; Seated on the Five Pretaas of Brahma-Vishnu- Rudra-Ishwara-Sadaashivaas if they are not provided by life by You! You are of the Form of Five Brahmas; Chinmayi or of Supreme Consciousness; the Paramananda or of Unique Bliss; Vijnaana Ghana Rupini or of the Inimitable Swarupini of Vigjnaana; the Dhyana-Dhyaatru- Dheya Rupa or of the Form of the Meditation-the Meditator and the Meditated! You are beyond Dharma or Adharma! The Vishwa Swarupa; You are Jaagarani or the Ever Wakeful; the Swapanti or in Dreams; the Taijasatmika or in a State of Stupor; or in Supta or Trance; Pragjnaatmika or in a Casual Body without full Consciousness; Turiya or the Fourth Stage when the Senses are inactive on the verge of senselessness; Devi! You are however beyond all these previous

stages as you are Sarvaavastha Vivarjita.! Lalita Devi! You are the Srishti Kartri being Brahma Rupini; the Goptri or the Protector as Govinda Rupini; Samhaarini or the Annihilator as of Rudra Rupa; the Tirodhaanakari or as the withdrawing Swarupini as Ishwara and finally the Sadaa Shiva who provides Anugraha or impetus to Re-Create again; such are the Five Swarupas of Yourself Devi viz. Brahma- Vishnu- Rudra-Ishwara and Sada Shiva; You Lalita Devi! Are thus the Pancha Krutya Paraayana or the Practitioner of Five Sacred Deeds!)

Bhanu mandala madhyastaa Bhiravi Bhaga maalini, Padmaasana Bhagavati Padmanaabha Sahodari/ Unmesha Nimishotpanna Vipanna Bhuvanaavalih, Sahasra Seersha Vadanaa Sahasraakshi Sahasra paat/ Aabrahmakeeta janani Varnaashrama vidhaayani, Nijaajnaa Rupa nigamaa Punyaapunya Phalapradaa/ Shruti seemanta Sindoori kruta paadaabja dhulikaa, Sakalaagama Sandoha Shukti Samputa Mouktikaa/ Purushaardha pradaa Purnaa Bhogini Bhuvaneshwari, Ambikaanaadi nidhanaa Hari Brahmendra Sevitaa, Hreenkaari Hreemati Hridyaa Heyopaadeya varjitaa/ Raja Raajaarchita Raajni Ramyaa Raageva Lochana, Ranjani Ramani Rasyaa Ranatkinkini mekhala/Ramaa Rakenduvadanaa ati Rupaa Rati Priya, Rakshaakari Raakshasaghni Ramaa Ramana lampataa/ Kaamyaa Kamakaloaarupa Kadamba kusumapriyaa, Kalyaani Jagati kandaa Karunaaras Saagaraa/

(You are in the center of Surya Mandala; Bhairavi! with a garland of Suryas seated in Padmasana posture as Bhagavati the sister of Padmanabha; Devi! As you open your eyes Bhuvanaas are sprouted and destroyed as you close the eyes; You have thousand heads, faces, eyes and feet; the Unique Mother of all Beings from Brahma down to worms; the Prime Regulator of Varashrama Vidhana; Vedas are at your behest; you provide the results of every deed of the Beings as per the content of virtue or otherwise; the particles of your Lotus feet tuns red as 'Sinduri' which adorns the foreheads of virtuous women; the collection of pearl oyster shells comparable to 'Agamaas' is your ornament; You bestow the fulfilment of the Purusharthas viz. Dharma-Artha-Kaama-Mokshas; You are Purna or the Totality; Bhogini or the Ever-enjoying; Bhuvaneshwari; Ambika; Ananda nidhaana or the Fund of Joy; worshipped by Hari-Brahma-Indra; Narayani; Nada Rupa or of sounds ranging from subtle to gross forms; Devoid of a name or a form; Lalita! You are Hrimkari since the sound 'Hreem' covers Srishti-Sthiti-Samhara; Hrimati or Symbol of Modesty; Hridya or Happiness replete within heart; Heyopadeyavarjita or with nothing to accept or reject; Rajaraajaarchita or worshipped by the Lord of Riches viz. Kubera; Raajni or the Supreme Queen; Ramya; Rajeevalochana or Lotus Eyed; Ranjani the one who delights; Ramani; Rasyaa or the sense perception; Ranat kinkini mekhala or adorned with waist belt with small bells; Rama or the Consort of Vishnu; of Ratipriya as Devi liked Rati since she revived Manmatha the husband of Rati; Rakshakari or the One who provides security; Raakshasaghni the destroyer of Rakshasas; Rama the highest representative of feminity; Ramana Lampata or deeply involved with husband; Kadamba kusuma priya or highly fascinated by Kadamba flowers; Kalyani or the Symbol of Auspiciousness; Jajatikanda or the root-cause of the Universe; Karunaarasa Saagara or the Ocean of Kindness).

Kaalavati Kalaalaapaa Kantaa kaadambari Priyaa, Varadaa Vaamanayanaa Vaaruni Mada Vihvalaa/ Vishwaadhikaa Veda Vedyaa Vindyaachala nivaasini, Vidhaatri Veda Janani Vishnu Maayaa vilaasini/ Kshetra Swarupa Kshetreshi Kshetra Kshetrajna paalini, Kshaya vridhi vinirmuktaa Kshetrapaalasamarchita/ Vijayaa Vimalaa vandyaa Vandaaru jana Vatsala, Vaavaadivi Vaamakeshi Vahnimandala vaasini/ Bhaktimat kalpalathikaa Pashu paasha vimochani, Samhrutaasesha paashanda Sadaachaara pravartikaa/Tapartayaagni samtapta Samaahlaadana chandrikaa,Taruni Taapasaaraadhyaa Tanumadhyaa Tamopahaa/

(You are the Kalavati or of sixty four Arts and all they were your own expressions; you are the Paramount Form of Feminine Beauty fond of honey or bliss; the bestower of Boons; the beautiful-eyed; intoxicated with 'Varuni'-the wine of dates alternatively called the Varuni 'Nadi'- or a body tendon ; the Vishwaadhika or the Sublime; Vindhyaa chala nivasini; Vidhatri or Sarasvati the Consort of Brahma; Veda Janani or the Mother of Vedas; the Vishnu Maya; Vilasini; Kshetra Swarupa or of Supreme Consciousness; Kshetreshi; Kshetra Kshetrajna Paalini or the Supreme Administrator of the Kshetra or inner self of Jeeva and the his/her domain; Kshaya Vriddhi Vinirmukta or You have neither growth nor decadence; you are worshipped by Maha Deva the Kshetrapalaka; Devi! You are always victorious; Vimala or Clean; Vandya or worshipped by all; Vandaaru jana Vatsala or you have attachment to devoted children; Vaagvaadini or Proficient in speech; Vamakeshi or the consort of Vamakeshwara popular in the Tantrik Science; Vahni Mandala Vaasini or the Resider in the Region of Agni; Bhaktimatkalpa latika or Vriksha that fulfills the desires of devotees; Pashu Paasha Vimochani or the Reliever of Bonds like Ignorance, Jealousy, Attachment and Anger; Samhritaasesha Paashanda or Demolition of Non-Believers; Sadaachaara Pravartika or the Enforcer of 'Sadaachaara' or Good Behaviour; You provide Moonshine like cool relief from 'Tapatrayaagnis'or the Agnis of the Three Difficulties viz. Adhyatmika or of Internal or Psychological nature, Adhibhoutika or External or Physiological nature and Adhi Daivika nature like earthquakes, droughts and such natural calamities; Taruni or Ever Youthful Female; Taapasaaraadhya or worshipped by 'Taapasis' engaged in constant meditation; Tanu Madhya or slender waisted; Tamopaha or destroyer of Ignorance).

Chitistatpada Lakshyaardhaa Chideka Rasarupini, Swaatmaananda lavibhuta Brahmaadya -ananda santatih/ Paraa pratyakchiti Rupa Pashyanti Para Devataa, Madhyamaa Vaikhari Rupaa Bhakta Maanasa Hamsikaa/ Kaameswara Praana Naadi Kritajnaa Kaama Pujitaa, Shrigaara Rasa Sampurnaa Jayaa Jaalandhara Sthitaa/ Odyaana peetha nilayaa Bindumandala vaasini, Rahoyaaga kramaadaadhyaa Rahastarpana Tarpitaa/ Sadyah Prasaadini Vishwa Saakshini Saakshi Varjitaa, Shadanga Devataa yuktaa Shaadgunya pari puritaa/ Nityaklinna Nirupamaa Nirvaana Sukhadaayani/ Nityaa Shodasikaa Rupaa Shri Kanthaartha Sharirini/ Prabhavati Prabhaarupaa Prasiddhaa Parameshari, Moola Prakriti ravyaktaa Vyaaktaavyakta Swarupini/

(You are the Sacchidaananda Swarupini who is the most sought after and targetted at; Chideka Rasa Rupini or the Unique Form of Bliss; The Bliss experienced by Brahma downward to every Being was but a drop of the the Ocean of that Bliss; You are the

Ultimate Super Consciousness present in each Being that could hardly be realised nor suitably expressed by Vagdevi, as is present in a subtle and intermediate stage between you the Para Deva and an individual; You are the Swan that moves about in the 'Bhakta Maanasa Sarovara'; You are the life-force of Kameshwara; the Kritajnaa or the Evaluator of the actions of Ten Entities viz. Pancha Bhutas, Sun-Moon-Stars-Birth-Death and the Kaala or the Time; Kama Pujita; Shringara Rasa Sampurna; Jaya; Jaalandhara Sthitaa or Positioned in the Jaalandhara Peetha or Anaahata Chakra; Odyana Pitha Nilaya or located in Ajnaa Chakraa or between your Bhrukuti or between your eye-brows; Bindu Mandaka Vaassini or situated in the Central Point of Shri Chakra; Raho yaga Kramaaraadhyaa or worshipped by 'Rahasya Yaga' (Antar Yaga) rituals; Rahastarpina Tarpita or Devi! You are contented by Secret Tarpanas or Sacrificial Offerings; Sadya Prasaadini or pleased with prescribed rituals; Vishwa Saakshini or the Witness of Univesal Actions! Saakshi Varjitaa or none could ever realise your own deeds; Shadanga Devataa Yuktaa or You are the Chief of Six 'Angaas' or Six 'Konaas' stated to be Heart-Head-Tuft-Eyes-Shield or Kavacha and 'Astra' or Weapon; also Shadgunya Pari Purita or the Six Angles of the Shri Chakra stated to be Qualities like Virtue, Jnaana, Yasha, Aishwarya, Sampada and Vairagya or detachment; Nitya klinna or Ever Merciful; Nirupama or Uaparalleled; Nirvaana Sukha Daayani or the Bestower of Nirvaana or Moksha; Nitya Shodasikaa Rupa or the Kalaas of Chandra or the brightening features of Moon day by day; Shri Kanthaartha Sharirini or Artha Naareeshwari; Prabhavati or Provider of Illumination all the directions; Prabha Rupa or of Epitome of Radiance; Prasiddha the most well known in the Form of the First Person 'I'! Parameshwari; Mula Prakriti; Avyakta or Imperceptible; yet Vyaktaavyakta or Evident but Unmanifested).

Vyaapini vividhaakaara Vidyaavidyaa Swarupini, Maha Kamesha nayana kmdaahlaada Koamudi/ Bhakta haarda Tamobheda Bhaanumadbhaanu santatih, Shiva dooti Shivaa – raadhyaa Shiva Murtih Shivankari/ Shivapriyaa Shivaparaa Shishteshtaa Shistapujitaa, Aprameyaa Swaprakaashaa Manovaachaamagocharaa/ Chicchhaktischetanaa rupaa Jada Shaktirjadaatmikaa, Gayatree vyahrutih Sandhyaa Dwijabrinda nishevitaa/ Tatwaasanaa Tatwamayi Pancha koshaantara sthitaa, Nisseema mahimaa Nitya Youvanaa Madashaalini/ Madaghurnita Raktaakshi Mada paatala gandabhuh, Chandanadrava digdhaangi Chaampeya kusuma priyaa/ Kushalaa Komalaakaaraa Kurukullaa Kuleswari, Kula kundaa-layaa Koula maarga tatpara sevitaa/ Kumaara Gana naathaambaa tushtih pushtirmatir-dhrutih, Shaantsswastimati Kaantirnandini Vighna naashani/

(Devi! You are omnipresent in myriad forms either as Knowledge or Ignorance; You are pleasing to Mahesha like a moonshine does to a Lili flower; Your splendour disperses the darkness of ignorance to your Bhaktaas like the bright Sun does to the Worlds; You are Shiva's Sevika adoring Sada Shiva as Shiva Murti, Shivankari and Shiva Para. Persons with good demeanour worship you and you too are pleased with their Pujas; Aprameya or immesurable; Swa Prakasha or Brilliant on your own; Mano vaachaama gochara or Beyond the comprehension of one's mind or speech; You are Chit Shakti or the Power of your own Perception; the Chetana Rupa or Awareness and Responsiveness; at the same time you are also Jada Shakti or non-responsive; in any case, none has the capacity to know you! Gayatri! Vyahriti or the Syllables of Gayatri Mantra; the Sandhya; Dwija

brinda nishevita or pleased by Brahmanas; You are seated in Tatwa or Truth; Tatwamayi; Pancha Koshaantara Sthita or the Dweller of Five Sheaths viz. Kaamamaya, Manomaya, Atimanasa, Vigyaana and Hiranmaya Koshaas; you are of boundless command; ever youthful; blissful; with blood red eyes of superiority; red cheeks full of bliss; with body smeared with sandal wood paste; desirous of champaka flowers; proficient in all deeds; subtle and gentle; Goddess named Kukukulla dominating the Shri Chakra who is also known as critical and objective; Kuleshwari; Kulakundalaya or Paramatma inside Muladhara Chakra; Kulamarga tatpara sevita or worshipped by those conversant with Kaulamarga practices; Mother of Skanda and Ganesha representing prowess and overcoming obstacles; Tusti or embodiment of happiness; Pushti or of sound health; Dhriti or courage and endurance; Shanti or tranquility; Kanti or glow and warmth; Nandini or the Ever Vivacious and Vighna nashini or remover of all hurdles).

Tejovati Trinayana Lolaakshi Kamarupini, Malini Hamsini Mataa MalayachalaVaasini/ Sumukhi Nalini Subhruh Shobhana Sura Nayika, Kaala kanthi Kantimati Kshobhini Sukshma Rupini/ Vajreshwari Vamadevi Vayovastha vivarjita, Siddheshwari Siddha Vidyaa Siddha Maataa Yashaswini/ Vishudda chakra nilaya Rakta Varna Trilochana, Khatwaangaadi praharana vadanaika samanvita/ Paayasaanna Priyaa Pashuloka Bhayankari, Amritaadi Maha Shakti samvritaa Daakineshwari/ Anaahataabja nilayaa Shyaamaabhaa Vadana dwayaa, Damshtrojjwalaaksha maalaadidharaa Rudhira samsthitaa/ Kaala raatryaadi Shaktoughavritaasnighnoudana Priya, Mahaa Veerendra varadaa Raakinyaambaa Swarupini/ Mani puraabja nilayaa vadanatraya samyutaa, Vajraayudhaapetaa Daamaryadi bhiraavritaa/

(Tejovati or full of Illumination; Tri Nayana or the Three Eyed of Surya-Chandra-Agnis; Lokaakshi Kamarupini or of alluring eyes being the Symbol of Feminine Longing for the Universe; Malini or the wearer of garlands; Hamsini or a Swan representative of Pavitrata and Vairagya; Mataa or Shri Maata; Malayachala Vasini or the Resident of Malaya Mountain; Sumukhi or Bright-Faced; Nalini or like a Lotus; Subhru or of Eye brows that bring in auspiciousness; Sobhana; Sura nayika; Kalaakanti or the spouse of Shiva who by that epithet killed Darukasura; Kantimati; Kshobini or Excited to Create the Universe; Sukshma Rupini or of Subtle Form; Vajreshwari one of the Goddesses of Shri Chakra; Vamadevi or Shiva's left Body-Part viz. Artha Naareeshwari; Vayovasthaa vivarjita or devoid of age; Shiddeshwari; Siddha Vidya or Shri Vidya; Siddha Mata or the Mother Siddha ready to protect devotees; Yashaswini; Visuddha Chakra Nilaya or the Resider of Vishuddha Lotus with sixteen petals; Arakta Varna or of Blood-red colour; Trilochana; Khatvangaadi- Praharana or a mace with a skull at its end used as a weapon; Vadanaika samanvita or with a Unique Face; Payasaanna Priya or fond of rice cooked in milk; Twakstha or absorbed in the Skin tissues; Pashu Loka Bhayankari or Dreadful to the Boorish and the Ignorant; Amritaadi Maha Shakti Samvarta or Encircled by Great Shaktis like Amritaakarshini; Daakineshwari residing in Vishudda Chakra; Anaahataabja Nilaya or inhabitant of Anaahataabja Chakra with the name of Raakini; Shyaamaabhaa or in the Form of a maiden of Shyama colour of black and blue; Vadana dwaya or Bi-Faced; Damshtrojjvala or bright with tusks; Aksha -maalaadhara or the carrier of a Rosary bead garland; Rudhira Samsthita or the occupant of blood-tissues; Kaalaraatraadi Shakougha Vrita or enclosed by Shaktis like Kaalaraatri; Snigdhoudana Priya or contented by

consuming fried rice; Mahaa Veerendra Varadaa or the Provider of boons to Maha Veeraas / Tri Murtis and Indra; Raakinyaamba Swarupini or of the Swarupa of Raakinyamba; Manipuraabja nilaya or the inhabitant of Manipura Padma with ten petals; Vadana Traya Samyutaa or with Three Faces; Vajraadikaayudhopeta or fortified with Vajraayudhaa and other weaponries like thunderclaps; Daamaryaadibhiraavruta or encircled by Yoginis like Damari, Mangala, Pingala, Dhanya, Bhadrika, Ulka, Siddha etc.

Rakta varnaa maamsa nishthaa gudaanna preeta maanasaa, Samasta Bhakta Sukhadaa Laakinyaambaa Swarupini/ Swaadhishtaanaambujagataa Chatutvaktra Manoharaa, Shulaadyaayudha sampannaa Peeta varnaati garvitaa/ Medo nishthaa Madhu preetaa bandinyaadi samanvitaa, Dadhyaannaasakta hridayaa Daakini rupa dhaarini/ Mulaa dhaaraambujaarudhaa Panchavaktraasthi samsthitaa, Ankushaadi prahananaaVaradaadi nishevitaa/ Mudgoudanaasakta chitthaa Saakinyaambaa Swarupini, Ajnaa chakraabja nilayaa Shiklavarnaa Shadaanana/ Majjaa samsthaa Hamsavati Mukhya Shakti samanvitaa, Haridraannaika rasikaa Haakini rupa dhaarini/ Sahasra dala Padmastaa Sarva Varnobhi sevitaa, Sarvaayuda dharaa Shukla samsthitaa Sarvato mukhi/ Sarvoudana preeta chittaa Yaakinyaambaa Swarupini, Swaahaa Swadhaa matirmedhaa Shrutih Smritiranuttamaa/

(Rakta Varna; Maamsa Nishta or inhabitant in the tissues of flesh; Gudaanna Preeta Manasa or likes to eat rice mixed with jaggery; Samasta Bhakta Sukhada or Provides with contentment to one and all; the Mother Form of Lakini; Swadhishtaanaambuja Gata or the Insider of the Padma Chakra named that name; Chaturvaktra Manohara or Enchanting with Four Attractive Faces; Shulaadyayudha Sampanna or is fortified with armaments like Shula; Pita Varna or of Yellow colour; Ati-Garvita or higly distinguished; Medo nishtha or absorbed in the tissue of fat; Madhu Preeta or having a penchant for honey; Bandinyaadi samanvita or in the Company of Bandini and other Shaktis; Dadhyannasakta hridaya or with a longing for curd rice; Kaakini Rupa dhaarini or taking over the Form of Kaakini; Mulaadhaaraambujaa rudha or mounted on Mulaadhara at the base point; Panchavaktra or Five Faced; Asthi Samsthita or present in the bone tissues; Ankushaadi Praharana or equppied with Ankusha or goad and such other weaponry; Varadaadi nisevita or worshipped by Varada and such other Yoginis; Mudgoudana sakta chitta or delighted in the taste of green gram cooked rice; Saakinyaambaa Swarupini or taking over the Form of Saakini Shakti; Ajnaachakaabja nilaya or resides in the two petalled Agnaachakra in beteeen the eyebrows; Shuka varana or of Pure White Colour; Shadaanana or of Six Faces; Majja Samstha or of the tissue of brain; Hamsavati; Mukhya Shakti Samanvita or of Powers of respiration; Haridraannaika Rashika or fond of Turmeric; Haakini rupa dhaarini or assumes the Form of Hakini in the Shri Chakra; Sahasra dala padmasthaa or the inhabitant inside in the thousand leafed Lotus; Sava Varnobhi sevitaa or magnifecent all the Alphabet Letters; from A to Ksha; Sarvaayudha dhara or is well equipped with all Astra-Shastraas; Shukla samsthitaa or the abode of 'Ojas' or tissue of Virility; Sarvatomukhi or has the power visioning from all the directions; Sarvoudana preeta chitta or fond of all kinds of food; Yaakinyaambaa Swarupini or of the Form of Yakinyaamba; Devi! You are Swaahaa or the oblataion to Agni and Swadha or oblation to Pitaras; Mati or Buddhi / Intellect; Shruti or Veda; Smriti or Manu Shastra about morality and Anuttama or the Supreme Most).

Punya keertih Punya labhyaa Punya Shravana Keertanaa, Pulomajaarchitaa Bandha mochani Bandhuraalakaa/ Vimarsha rupini Vidyaa viyadaadi Jagatprasuh, Sarva Vyaadhi prashamani Sarva Mrityu nivaarini/ Agraganyaachinthya rupaa Kalikalmasha naashani, Katyaayani Kalahantri Kamalaaksha nishevitaa/ Taambula purita mukhi daadimi Kusuma prabhaa, Mrigaakshi Mohini Mukhyaa Mridaani Mitra Rupini/ Nitya truptaa Bhaktanidhir niyantri Nikhileswari, Maitryaadi Vaasanaalabhyaa Mahaa Pralaya Saakshini/ Paraa Shaktih Paraa Nishthaa Prajnaana ghana rupini, Maadhvi paanaalasaa matthaa Maatrikaa Varna rupini/ Mahaa Kailaasa nilayaa Mrinaala Mridu dorlataa, Mahaniyaa dayaa murtir Mahaa saamraajya shaalini/ Atma Vidyaa Mahaa Vidyaa Shri Vidyaa Kaama Sevitaa, Shri Shodashaakshari Vidyaa Trikutaa Kaamakotikaa/

(Devi! The auspicious episodes of your glory provide worth and value to your Devotees; such merits are derived due to the attainment of good results of previous births; merely hearing and extolling your magnificence would be commendable; Pulomajarchita or the wife of Indra worshipped You to avoid the torments faced by Nahusha the short time Indra, you saved her with your grace; Bandha Mochani or the liberator of Samsara's bindings; Barbaraalakaa or with beautiful and wavy hair style enhancing charm; Vimarsha Rupini or high capacity to distinguish realities of life or otherwise; Vidya the Epitome of Knowledge; Viyadaadi Jagat Prasuh or You provide relief from the Elements of Nature; Sarva Vyaadhi Prashamani or the Curer of all kinds Physical and mental deficiencies; Sarva Mrityu Nivarini or the diffuser of all types of death; Agraganya or the Superlative; Achintya rupa or Unapproachable by thought and imagination; Kali Kalmasha Naashini or the demolisher of sins prone to Kali Yuga; Katyaayani Devi; Kalahantri or the destroyer of the Concept of Time; Kamalaaksha Nivesita or worshipped by Vishnu; Tambula Poorita Mukhi or satisfied with mouthful of betel-leaf juice; Daadimi Kusuma Prabha or likened with the redness of pomogranate flower; Mrigaakshi or of the fascinating eyes of a deer; Mohini; Mukhya the Chief; Mridani or the Queen of Maha Deva; Mitra Rupini or of the Form of Surya; Nitya Tripta or always contented; Bhakta Nidhi or the Ever Available Fund of Fulfillment of Devotees; Niyantri or the Designer and Enforcer of Rules and Regulations; Maitraadi Vaasanaalabhya or the attainer of excellent propensities like Maitri or amity and rapport; Maha Pralaya Saakshini or the Sole Witness of the Great Dissolution; Paraa Shakti; Paraa Nishtha or the Ultimate Spiritual Effort; Prajnaana Ghana Rupini or the Embodiment of the Highest Consciousness; Maadhvi Paanaalasaa or Intoxicated by Spiritual Excellence; Mattaa or fully oblivious of the worldly affairs due to that kind of intoxication; Maatrikaa Varna rupini or of the various Forms of Matrikas; Maha Kailasa Nilaya; Mrinala Mridu Dorlata or with the soft hands like those of Lotus Stalks; Maaniya; Daya Murti; Mahaa Saamraajya Shaalini; Atma Vidya or the Knowledge of the Supreme Self; Maha Vidya; Shri Vidya or of Mantras like Bala, Pancha Dashi, Sodashi and soon; Kama Sevita or worshipped by Manmatha; Shri Shodasaakshari Vidya viz. the Mantra ofShri Raja Rajeshwari Mantra; Trikuta or of Mantra Panchaadashi comprising Three Kutaas viz. Kaamaraaja, Vaagbhava and Shakti Kutaas and Kaama Kotika or Devi has the eminence of Shiva).

Kataaksha kinkari bhuta Kamalaakoti Sevitaa, Shirasthitaa Chandranibhaa Phaalasthendra Dhanuh Prabha/ Hridayasthaa Ravi prakhyaa Trikonaantara deepikaa,Daakshaayani Daitya hantri Daksha Yagna Vinaashini/ Daraandolita Deergaakshi Darahaasojjwalanmukhi, Guru Murtirguna nidhirgomaataa guha janma bhuh/ Devesi danda nitisthaa daharaakaasha rupini, Pratipanmukyharaakaanta Tithi Mandala Pujitaa/ Kalaatmikaa Kalaanaathaa Kavyaalaapa vinodini, Sachaamara Ramaa Vaani Savya dakshina sevitaa/ Adi Shaktirameyaatmaa Paramaa Paavanaakritih, Aneka koti Brahmaanda Janani Divya Vigrahaa/ Kleenkaari Kevalaa Guhyaa Kaivalya pada daayini, Tripuraa Trijagadvandyaa Trimurtirstridasheshwari/ Tryakshari Divya gandaadhyaa Sindura Tilakaanchitaa,Umaa Shailendra Ganayaa Gouri Gandharva Sevitaa/

(Devi! Your gracious looks could create crores of Lakshmi Devis who in turn create innumerable forms of prosperity to your devotees; You are situated at the 'Brahma Randhra' of one's head; Chandranibha! or of Chandra Devas's sheen; Phaalkastaa or the resident of forehead shining with the varied colours of rainbows; You are Hridayasthaa or situated in the hearts; Ravi Prakhya or of Surya's brilliance; Trikonaantara Deepikaa or the luminosity of the traingle inside the Shri Chakra; Dakshayni; Daitya hantri the killer of Daityas; Daksha Yagna Vidnaashani; Daraandolita deergaakshi or with long eyes moving slightly; Darahaaso-jjvalan mukhi or with a smile indicative of your internal gladness; Guru Murti or the Untimate Teacher; Guna nidhi or the Fund of Satwa-Raajasika-Taamasika Gunaas! Deveshi! Danda Nitistha or the Enforcer of Punishments; Daharaakaasha Rupini or of the Form of Space above all the Lokaas or figuratively the space inside the heart of Lotus! Pratipan-mukhyaraakaantaa or the Forms of the fifteen phases of Moon as Devi is worshipped; Kalaatmika or of Chandra's Sixteen, Surya's twenty four and Agni's ten 'Kalaas'or units of splendour; Kalaa naathaa or the Chief of Kalaas; Kaavyaalaapa Vinodini or possessive of interest in Literary Activities; Sachaamara Ramaa Vaani Savya Dakshina Sevita or served with 'Chamara' hand-fan by Lakshmi and Saraswati on Your right and left sides; Adi Shakti; Ameya or quantifiable; Atma; Parama or the Final; Paavanaakruti or the Form of Sanctity; Aneka Koti Brahmaanda Janani or the Mother of countless Universes; Divya Vigraha; Kleem -kaari or the representation of the Beeja by that name; Kevala or the Unique; Guhya or Enigmatic; Kaivalya pada daayani or the bestower of Moksha; Tri Pura or of Three Characteristics; Tri Jagad Vandya or worshipped by the Three Lokas; Tri Murti; Tri Dasheswari or the Ultimate of Three Dashaas or of Jeevatma-Jaagriti-Paramatma or otherwise : a Person-Awakening and Ishwari; Tryakshari or Three Bija Mantras; Divya Gandhaadhyaa or the Form of Celestial Fragrance; Sindura Tilakanchita or Devi with Sindura on her forehead; Uma; Shailendra Tanaya or the daughter of a Mountain King; Gauri; Gandharva Sevita or worshipped by Gandharvas).

Vishwa Garbha Swarna Garbha Varadaa Vaagadhiswari, Dhyanagamya paricchedyaa Jnaanada Jnaana Vigrahaa/ Sarva Vedaanta Samvedyaa Satyaananda Swarupini, Lopaa- mudraarchitaa leelaa klipta Brahmaandalaa/ Adrusyaa Drusya Rahitaa Vigjnaatri Vedya –varjitaa, Yogini Yogadaa Yogyaa Yogaanandaa Yugandharaa/ Icchaa Shakti Jnaana Shakti Kriyaa Shakti Swarupini, Sarvaadhaaraa Supratishthaa Sadasadrupa dhaarini/ Ashta Murtirajajaitri Loka Yatraa vidhaayani, Ekaakini

Bhumarupaa Nirdwaitaa Dwaita Varjitaa/ Annadaa Vasudaa Vriddhha Brahmaatmyaikya Swarupini, Brihati Brahmani Braahmi Brahmaanandaa Balipriyaa/ Bhaashaa rupaa Brihatsenaa Bhaavaabhaava vivarjitaa, Sukhaaraadhyaa Shubhakari Shobhanaa Sulabhaagatih/ Rajarajeswari Raajya daayini Raja vallabhaa, Rajatkripaa Raaja Peetha nijaashritaah/

(Vishwa garbha or the Universe is in her; Swarna garbha or the Mother of Vedas and Bijaaksharaas; Avarada or opposite of Varada / Bestower; Vaagadhishwari or Saraswati; Dhyana gamya ot the Target of Meditation; Aparicchedyaa or Undividable; Jnaanada or the Giver of Knowledge; Jnaana Vigraha or the Epitome of Jnana; Sarva Vedanta Samvedya or All the means of Knowledge like Vedas and Vedaangas are meant only to realise Devi; Satyaananda Swarupini or the Form of Truth and Happiness; Lopaamudraachita or worshipped by Devi Lopamudraa the wife of Agastya; Leelaa Klipta Brahmaanda mandalaa or You create the several Brahhmandaas only for your happiness; Adrushya or Unseen; Drusya rahita or Unvisionable; Vigjnaatri or the Power of Knowledge;Vedya Varjitaa or You have nothing to see; Yogini; Yogadaa or the Giver of Yoga; Yogaananda; Yugandhara or the Protector of Yugas or Time; Icchaa Shakti, Jnaana Shakti, Kriya Shakti Swarupini or the Shakti of Will, Knowledge and Deed and their Forms; Sarvaadhaara; Supratishta or Well-Established; Sat-Asat Rupa Dharini; Ashta Murti or Lakshmi-Medha-Dhara-Pushti-Gauri-Tushti-Prabha-Dhriti; Ajaa Jaitri or the Conquerer of the Unborn or Ignorance; Loka Yatraa Vidhayani or the Decider of Life-Circle; Ekaakini the Most Lonely; Bhuma Rupa or of the State beyond Consciousness; Nirdwaita or Unique or The Singular; Beyond Duality; Ananda; Vasuda or Provider of Prosperity; Vriddha or the Oldest; Brihati or Huge; Brahmani or the Wife of Brahma or Sarswati; Brahmaananda; Bali Priya or Fond of Sacrifices; Bhasha Rupa or The Form of Language; Brihatsena or the Possessor of Massive Army; Sukhaaradhya or worshippable with ease; Shubhakari or the Provider of Auspiciousness; Shobhana Sulabhaa Gatih or the easiest way of securing Salvation; Raja Rajeswari or the Maha Raajni; Rajya Dayani or the bestower of Kingdoms; Rajya Vallabha; Rajat Kripa or the Merciful with grace; and Raja peetha Nivesita Nijaashraya or your devotees are seated around you on thrones of Rajyas).

Rajya Lakshmih Kosha nathaa Koshanaathaa Chaturanga Baleshwari, Saamraajya daayani Satya sandhaa Saagara mekhalaa/ Dikshitaa Daitya shamani Sarva loka vashankari, Sarvaardha Dhaartri Savitri Sacchidaananda Rupini/ Desakaalaa paricchinna sarvagaa Sarva Mohini, Saraswati Shastra mayi Guhaambaa Guhya Rupini/ Sarvopaadhi vinirmuktaa Sadaa Shiva Pativrataa, Sampradaayeshwari Saadhvi Gurumandala Rupini/ Kulotteernaa Bhagaaraadhyaa Mayaa Madhumati Mahi, Ganaambaa Guhyakaaraadhyaa Komalaangi Gurupriyaa/ Swatantraa Sarva Tantresi Dakshinaamurti Rupini, Sanakaadi Samaaraadhyaa Shiva Jnaana Pradaayani/ Chitkalaananda kalikaa Premarupaa Priyankari, Naamapaaraa –yana preetaa Nandi Vidyaa Nateswari/ Midhyaa Jagadadhishtaanaa Muktidaa Muktirupini, Laasyapriyaa Layakari Lajjaa Rambhaadi Vanditaa/

(Rajya Lakshmi! You are the Koshanathaa or the Treasurer or the Chief of Koshas or Sheaths / domains viz.Manomaya, Praanamaya, Annamaya, Anaandamaya and Vigyanamaya; Chaturanga Baleswari or the Head of four types of Army viz. Cavalry, Elephantry, Chariotry and Infantry; Samrajya dayani; Satya sandha the Upkeeper of Words and Abider of Truth; Saagara mehala or Oceans are your girdles; Dikshita or the Initiator of Mantras; Daitya Shamani or the Destroyer of Daityas; Sarva loka vashankari or the Administrator of all Lokas; Sarvaartha daatri or the Bestower of Purusharthaas of Dharma-Artha-Kaama-Moksha; Savitri; Sacchidaanada Rupini; Desa Kaala Paricchinna or Unconditioned by Space and Time; Sarvaga or Present always and every where; Sarva Mohini or the Supreme Enchantress; Sarasvati; Shastramayi or the Essence of Shastras; Guhamba or the Mother of Skanda; Guhya Rupini or the Form of Secrecy; Sarvopaadhi Vinirmuktaa or beyond all limitations and bindings; Sadasiva Paivrata; Sampradaayeswari or the Queen of Traditions; Saadhvi or the female Sadhu; Guru mandala rupini or the Tradition of Gurus; Kulottirna or beyond Kula or tradition; Bhagaaraadhya or worshipped by Sun; Maya or Illusion; Madhumati or Blissful; Mahi or Bhumi; Ganaamba or Mother of Ganaas and Ganesha; Komalangi or of delicate Body Parts; Guru Priya or the Beloved of Shiva the Adi Guru; Swarantra or Independent; Sarva Tantreshi or the Ruler of Tantras; Dakshinamurti Rupini or manifested as Shiva's Form as Adi Guru; Sanakadi Samaaraadhya or worshipped by Maha Munis like Sanaka; Shiva jnaana pradaayani or the provider of Shiva Tatwa or Awareness; Chitkala or Pure Consciousness; Ananda Kalika or the inhabitant of joy; Prema Rupa; Naama paaraayana preeta or is fond of recitation of her names; Nandi Vidya or the Mantra by which Nandeswara pleased her; Nateswari or the Queen of NatyaShastra; Midhyaa Jagadadhistaana or the Presider of the Illusory Universe; Muktidaa or the Provider of Salvation; Mukti Rupini or the Form of Salvation; Lasya Priya or fond of Cosmic Dance; Layakari or the Pralayakaarini; Lajja or Modesty; and Rambhaadi vandita or worshipped by Apsaras like Rambha).

Bhavadaava Sudhaa Vrishtih Paapaaranya Davaanalaa, Dourbhaagya toolavaatulaa Jaraa-dhvaantaravi prabhaa/ Bhyagyaabhi chandrikaa Bhakta chittha keki Ghanaa Ghana, Roga Parvatadambholirmrityudaaru kuthaarikaa/ Maheshwari Maha Kaali Mahaa Graasaa Mahaashana, Aparnaa Chandikaa Chandamundaasura nishudini/ Ksharaksharaatmika Sarva Lokeshi Vishwa dhaarini, Trivarga dhaatri Subhagaa Traimbikaa Trigunaatmikaa/ Swargaapa vargadaa Shuddhaa Japaapapushpa nibhaakrutih, Ojovati Dyutidharaa Yagjna rupaa Priyavrataa/ Duraaraadhyaa Duraadharshaa Paatali Kusumapriyaa, Mahati Meru nilayaa Mandaara kusuma priyaa/ Veeraaraadhyaa Viraadrupaa Virajaa Vishwato mukhi, Pratyakgrupaa Paraakaashaa Praanadaa Praana rupini/ Maartaanda Bhairavaaraadhyaa Mantrininyasta raajyadhuh, Tripureshi Jaatsenaa nistraigunyaa Paraaparaa/

(Bhavadaava Sudhaa Vrishtih or the rain of Amrita drowns the forest of Samsaara; Paapaaranya dawaanala or the Fire broken in the Forest would destroy the woods of sins; Jaraadhwaanta Ravi prabhaa or old age is dispersed by the emerging Surya's rays; Bhakta Chitta keki gahanaa ghana or as a Peacok dances at the sight of clouds on the Sky, Lalita Devi prompts devotees to dance with their devotion; Roga Parvata Dambholi or Devi smashes diseases of the mind and body of devotees; Mrityu daaru kuthaarika Devi! You

are the axe that brings down the tree of death; Maheshwari! Maha Kaali! Mahaa Graasaa or the gigantic heap of Food; Mahaashana or the huge serve of food to the devotees; Aparna or She who paid penance to Shiva even without eating leaves; Chandika or furious with the Evil; Chanda Mundaasura Nishudini or the Terminator of the Asuras called Chanda and Munda; Kshara ksharaatmika or of the Swarupa of both destructible and indestructible forms; Sarva Lokeshi; Vishwa dhaarini or who covers all the Lokaas with her shield; Trivarga Dhaatri or the Upholder of Dharma-Artha-and Kaama; Subhaga or the Form of Surya; Traimbika or the Three Eyed of Surya-Chandra and Agni; Trigunaatmika or of the Swarupa of Satwa-Raajasa- Tamo gunaas; Swargaapavarga -daa or the provider of Swarga of Happiness for a limited period till the Punya Phala is drained but Apavarga is everlasting Salvation; Suddha; Ojovati or the giver of vitality; Dyuti-dhara or the provider of illumination of knowledge; Yajna Swarupa; Priya Vrata or Devi likes all kinds of Vratas; Duraaraadhyaa or She does not encourage worship by those who are unable to control their own misgivings; Duraadharsha or does not assist those who out of evil influences refuse to reform themselves; Paatali Kusuma Priya or Devi likes Paatali flowers; Meru nilaya or Meru Mountain is her Place of stay; Mandara Kusuma Priya; Veeraa- raadhyaa or worshipped by the courageous; Vitat Rupa or of Macro Form; Viraja or without Rajasika Guna; Vishwato mukhi or directly facing the Universe; Pratyagrupa or introvert; Paraakaasha or the Ultimate Cosmos; Pranada or the Life-giver; Prana Rupini or the very life; Martanda Bhavravaaraadhya or the one worshipped by Bhairava named Martanda [Of the other Bhayairavas are stated to be Kaala Bhairava, Kshetrapala Bhairava, Ruru Bhairava, Chanda Bhairava, Asitanga Bhairava, Krodha Bhairava and Unmatta Bhairava]; Mantran –yasta Rajyadhuh or she entrusts the duties of administration to her Minister Raja Shyamala; Tripuresi; Jayatsena or she has her ever-victorious divine army; Nistraigunya or unscathed by the Three Gunas and Paraapara or the Ultimate Reality).

Satyajnaananda Rupaa Saamararya Paraayanaa, Kapardini Kalaamaalaa Kaamadhuk Kaama rupini/ Kalaanidhih Kaavya Kalaa Rasajnaa Rasa sevadhih, Pushtaa Puraatanaa Pujyaa Pushkaraa Pushkarekshanaa/ Param Jyotih Paramdhaama Paramaanuh Paraatparaa, Paasha hastaa Paasha hantri Paramantra Vibhedini/ Murtaamurtaa Nitya tripaa Muni Maanasa hamsikaa, Satya vrataa Satya rupaa Sarvaantaryaamini Sati/ Brahmaani Brahma janani Bahu rupaa Budhaarchitaa, Prasavitri Prachandaajnaa Pratishthaa Prakataakritih/ Praaneswari Praana daatri Panchaasatpeetha rupini, Vishunkhalaa Viviktasthaa Veeramaataa viyatprashuh/ Mukundaa Mukti nilayaa Mula Vigraha rupini, Bhaavajnaa Bhava rogaghnee Bhava Chakra pravartini/ Chhandassaaraa Saastra saaraa mantra saaraa Taloari, Udaara keerti ruddhaama Vaibhavaa Varna rupini/

(Devi! Your characteristics are Truth-Knowledge-Bliss; desirous of maintaining the equal eminence of Shiva; Kapardni! Kalaa maalaa! Kamadhuk or Kamadhenu; Kama Rupini! Kalaa Nidhi! Kavya kalaa! Rasajna or proficient in tastes; Rasa Sevadhi or Sea of bliss; Pushta or well-nurtured; Puratana; Pujya; Pushkara or the Sacred Tirtha by that name; Pushhkarekshana or with charming eyes like lotus-petals; Parama Jyoti or the Supreme Luminosity that provides radiance to Surya-Chandra-Agni; Parama dhaama or the zenith point where Devi resides; Paramaanu or the infinitesimal atom; Paraatpara or Out of

reach to the Peak; Pasha Hasta or Pasha in her hand; Paasha hantri or the smasher of bonds; Paramamtra vibhedini or the demolisher of Evil Mantras; Murtaamurtaa or Perceptible and Imperceptible Forms; Nitya Triptaa or always satisfied with services tendered with devotion; Muni Maanasa Hamsikaa or is like a female Swan swimming in the pious minds of Sages; SatyaVrata;Satya Rupa; Sarvaantaryamini; Bhaahmani; Brahma Janani; Bahu Rupa; Budhaarchita or worshipped by Jananis or the Enlightened; Prasavitri or the one who delivers; Prachanda Ever Irated; Pratishtha or of well-established prestige; Prakataakriti or well experienced Form; Praaneswari; Praana daatri or Provider of Life Force; Panchaashat Peetha Rupini or the Seat of fifty six alphabet letters from 'A' to 'Ksha'; Vishrunkhala or free from shackles; Viviktastha or readily realisable in Sacred Places; Vira Mata! Viyatprashuh or who created Akasha; Mukunda; Mukti Niyaya or of Five Kinds of Mukti viz. Salokya, Saamipya; Saarupa, Saayujya and Brahma; Mula Vigraha Rupini or the Very Original Sourcer of all kinds of Energies; Bhaavajna o r who knows the Bhaavas or thoughts and the Reality; Bhava Rogaghni or the destroyer of all types of dieases; Bhava chakra Pravartini or the Animator of the Cycle of births and deaths; Talodari! you have the Nether Lokas in your belly! You are the Essence of Chhandaas or Prosody-the Essence of Shastras; the Essence of Mantras and you enjoy Keerti and unending magnificence as also the Embodiment of Varnaas and Vedas).

Janmamrityu jaraatapa Jana vishraanti daayini, Sarvopanishadudghushtaa Santyateeta kalaatmika/ Gambheera Gaganaantastha Garvitaa Gaanalolupaa, Kalpanaatahitaa Kaashtaakaantaa Kantaardha Vigrahaa/ Karya kaarana nirmuktaa Kaamakeli tarangitaa, Kanatkanaka taatankaa Leelaa vigraha dhaarini/ Ajaa Kshaya vinirmuktaa Mugdhaa Kshipra prasaadini, Antarmukha Samaaraadhyaa Bahirmukha sudurlabhaa/ Trayee Tri –varga nilayaa Tristhaa Tripuramaalini, Niraamayaa Niuraalambaa Swaatmaaraamaa Sudhaa srutih/ Samsaara panka nirmagna samuddharana Panditaa, Yagnapriyaa Yagna kartri Yajamaana Swarupini / Dharmaadhaaraa Dhanaadhyakhsaa Dhana Dhaanya vivardhini, Vipra Priyaa Vipra rupaa Vishwa bhramana kaarini/ Vishwa graasaa Vidrumaabhaa Vaishnavi Vishnu rupini, Ayoniryoni nilayaa kutasthaa Kularupini/

(Devi! You have been the Saviour of all those devotees who were smitten in the Birth-Death-Old Age syndrome by providing them knowledge and solace; all the Upanishads had declared that there was no duality of existence and that there was only one viz. You who were Santyatita Kalaatmika or the Singular Force, Gambhira or Complex to Know, Gaganaantasta or present in Sky and Space beyond; Garvita or rightfully proud as the Cause and Creation; You were lost in the resonance of Sama Vedaa; Kalpanaa Rahita or of Pure Consciousness; Kaashtha or the Target to reach; Aakaanta or Anantha; Kaantaardha Vigraha or Artha Naareeswara; Karya Kaarana Nirmukta or Devoid of Cause and Effect; Kamakeli tarangita or engaged in constant play with Shiva; Kanatkanaka Tatanka or of sparkling golden ear- rings; Leelaa Vigraha Dhaarini or You change many Forms for your own fun; Aja or birthless; Kshaya vinirmuktaa or devoid of degeneration; Mugdhaa or Unassuming; Kshipra Prasaadini or the Provider of her kindness to her devotees; Antarmukha Samaaraadhyaa or who could be worshipped through introspection; but you are difficult to be realised only by external services

without that firm faith; Trayi or of the personification of Three Vedas of Ruk-Yajur-Saamaa; Trivarga nilaya or of Three Gunas; Tripura Malini, Niraamaya or of no ill health; Niraalamba or Niraadhaara / supportless; Swatmaaraama or Self-delighted; Sudhaa Shruti or the Stream of Bliss experienced from one's own devotion; Samsara panka nirmagna Samuddharana Pandita or Devi! You are an expert to lift up sincere devotees from the quagmire of Samsara just as Bhagavan Varaha rescued Bhu Devi from Rasaatala! You are Yagna Priya, Yagna Kartri and Yajamaana Swarupini; You are Dharmaadhaara; Dhaana -adhyaksha; Dhana Dhaanya Vivarthini or the Developer of wealth and food; You are Vipa Priya; Vipra Rupa; Vishwa Bhramama Kaarini or rotates the wheel of travel round the World involving Jeevas; You are also Vishwa graasa or the Rotator of the various lokas till Pralaya halts the wheel; Vidrumaabhaa or the radiance of coral from the Vidruma Tree of Knowledge; Vaishnavi; Vishnu Rupini; Ayoniryoni nilaya or the Root Cause being the first triangle of Shri Chakra and the Source of the Causes; Kutastha or the Peak of Ignorance; Devi! You are Kula Rupini in the normal sense of Varnaashrama but also referring to Kula being Mulaadhaara Chakra).

Veera goshthipriya Veera Naishkarmyaa naada Rupini, Vigjnaana Kakalaa Kalyaa Vidagdhaa Baindavaasanaa/Tatwaadhikaa Tatwmayi Tatwamadtha Swarupini, Saamagaana priya Soumya Sadaa Shiva Kutumbini/ Savyaapasavya maargasthaa Sarvaapadvinivaarini, Swasthaa Swabhaava madhuraa Dhiraa Dhira samarchitaa/ Chaitanyaarghya sanaara –adhyaa Chaitanya Kusumapriya, Sadoditaa Sadaa Tushtaa Tarunaaditya Paatalaa/ Dakshinaa Dakshinaaraaghyaa Darasmera mukhaambujaa, Koulini Kevalaanarghya Kaivalya ada daayani/ Stortapriyaa Stutimati Shruti samstuta vaibhavaa, Manasvinimaanavati Maheshi Mangalaakritih/ Vishwa Maataa Jagaddhaatri Visaalaakshi Viraagini, Pragalbhaa Paramodaaraa Paraamodaa Manomayi/ Vyomakeshi Vimaanasthaa Vajrini Vaamakeswari, Pancha Yagna priyaa Pancha preta manchaadhi shayani/

(Viragoshthi priya or Devi is interested in the Advanced 'Upaasakaas' or concentrated Meditators and their goshti or discourses; Veera! as you had killed Bhandasura; Naishkarmya or without any action since no action is to be done by her seriously; Nadarupini or Shabda Brahma; Vigjnaana kalana kalya or perceiving Knowledge by way of 'Atmaanubhava'; Vidagdha or proficient; Bainavaasana or seated in 'Bindu' or the central point of Shri Chakra the precise place of Shiva; Tatwaadhika or surpassing the zones of Tatwa like Shabda, Sprarsha and so on; Tatwamayi or however She is the Sarva Tatwa Swarupa; Tatwamartha Swarupini or the symbol of what Tatwa is all about; Saama gaana priya; Soumya; Sada Shiva Kutumbini or the entirety of 'Charaachara Srishti'! Savyaapasaya Maargasthaa or the Savya Marga or Dakshina Marga followed by Sages, Brahmanas and Maharshis but Apasavya Marga is followed by Bhairavas and so on called Vaama marga; Sarvaapad vinivaarini or eliminator of disasters; Swastha or Self- Established; Swabhava Madhura or of Natural Pleasantness; Dhira or courageous; Dhira Samarchita or worshipped by the dauntless but not by timid or foolish; Chaitanyaarghya Samaaraadhyaa or worshipped by those who are enlightened with Sacred Water; Chaitanya Kusuma Priya or Devi enjoys being offered 'Atma Jnaana' as a flower of worship; Sadoditaa : Devi is always in the fresh memory of her devotees; Sadaa Tusthaa or always gratified due to reverences paid by the devotees; Tarunaaditya Patala

or she is like a rising Sun of crimson hue; Dakshinaadakshinaaraadhya or or Devi is worshipped by Savyaapasavya marga; Darasmera Mukhaambujaa or she is ever pleasant and smiling to devotees; Kaulini or worshipped by the followers of the specified Tantra; Kevala or Solitary; Anarghya Kaivalya Pada daayani or Devi bestows the matchless Kaivalya to the devotees; Stotra Priya; Stutimati or she is possessive of such inimitable characteristics that are adorable; Shruti Samstuta Vaibhava or the glories of Devi are commended by Vedas and Shastras; She is Manaswini or Controller of Mind; Manavati; Maheshi; Mangalaakriti; Viswa maataa; Jagaddaatri;Vishalaakshi; Vairaagini or detached; Pragalbha or dominant; Paramodaara or highly liberal; Paraamoda or of Ultimate Gladness; Manomayi or of Pure Mind; Vyomakeshi or Aakaasha as her hair; Vimanastha; Vajrini; Vaamakeshwari or worshipped by Vaamakeshwara Tantra; Panchagni priya or of worship to Deva, Pitara, Brahma, Bhuta and Manushya; Panchapreta Manchaadhi shayani or of Five Pretas viz. Brahma, Vishnu, Rudra, Sada Shiva and Maheswara).

Panchami Pancha Bhutesi Pancha samkhyopachaarini, Shaswati Shashwataishravyaa Sharmadaa Shambumohini/ Dharaa Dharasutaa Dhanyaa Dharmini Dharma vardhini, Lokaatita Gunaatitaa Sarvaatita Shamatmika/ Bandhuka Kusuma prakhyaa Baalaa Lilaa Vinodini, Sumangali Sukhakari Suveshaadhyaa Suvaasini/ Suvaasinyarchana preetaa Shobhanaa Shuddha Maanasaa, Bindu Tarpana Santushtaa Purvajaa Tripuraambikaa/ Dasha Mudraa Samaaraadhyaa Tripuraa Shri Vashankari, Jnaana Mudraa Jnaana Gamya Jnaana Jneya Swaripini/ Yoni Mudraa Trikhandeshi Trigunaambaa Trikonagaa, Anaghaadhbhuta Chaaritraa Vaanchitaartha Pradaayani/ Abhyaasaatishayajnaataa Shadadhwaateeta rupini, Avyaaja Karunaa Murtiajnaana dhwaanta Deepikaa/ Aabaala Gopa Viditaa Sarvaanullanghya Shasanaa/ Shri Chakra Raaja Nilayaa Shrimat Tripura Sundari/ Shri Shivaa Shiva Shaktyaika rupini Lalitaambikaa, Evam Shri Lalitaa Devyaa Naamnaam Saaharakam Jaguh/ Iti Shri Brahmaanda Puraaney Uttara Khandey Shri Haya- greevaagasthya Samvaadey Shri Lalitaa Rahasya naama Saahasra Stotra Kathanam Naama Dwiteeyodhyaayah/

(Panchami or the Spouse of the fifth Lord mentioned afore; You are Pancha Bhuteshi or the Sovereign of Prithvi-Aapas-Tejas-Vayu-Aakasha; Pancha Samkhyopa –Charini viz. Lam/ Gandham, Ham / Pushpam, Yam / Incense, Vam /Naivedyam and Sam /.Naanaa Vidhopachaaraan; Shaaswati /Ever Lasting; Shasvathaishwarya or Eternal Wealth; Sharmadaa / Provider of Happiness; Shambhu Mohini; Dhara or the Massive Support; Dhara Suta or the daughter of Himavaan; Dhanyaa or the Blessed One as Shambhu Patni; Dharmini or the Embodiment of Virtue and Truth; Dhama Vardhini or the Organiser of Dharma; Lokaateeta or surpasser of Lokaas; Gunaatita or far beyond the Tri Gunas; Sarvaatita or transcends Universes; Shamaatmika or the Personification of Tranquility; Bandhuka Kusuma Prakhyaa or like the Red Bandhuka Flower; Bala or Bala Tripura Sundari; Leelaa Vinodini or Enjoying the Playful Sport of Universal Creation and so on; Sumangali or the Most Auspicious wedded spouse of Shiva; Sukhakari; Suveshaadhya or dressed up perfectly with Vastra, precious jewellery, sandal paste; perfumery, betel juice in mouth and so on; Suvasini; Suvaasinyarchana preetaa or appy to be worshipped by Suvaasinis; Asobhana or eternallly youthful and charming; Suddha Maanasa or of Pure Heart and Thought; Bindu Tarpana Samtushta or she is very contented by performing

Bindu Tarpana in the Shri Chakra's inner most Chakra called Sarvaananda maya; Purvaja or the First Movement of Supreme Consciousness of Herself; Tripuraambika; Dasa Mudra Samaaraadhya or worshipped by Ten Mudras or hand-finger gestures

[viz.Sankshobhini (Jolting), Baana (Arrow), Aakarshana (Attraction), Vashya (Power), Unmaada (Ecstasy), Mahaankusha (the Great Goad), Khechary (Flying),Vijayini (Victory), Trikhanda (Three Sections) and Dhanu (Bow)] ;

Tripuraa Shri Vashamkari or the Fifth Chakra of Shri Chakra; Jnaana Mudra or the Gesture of Upadesha or Initiation forming a circle with the thumb and index fingers stretching the other fingers to signify the Final Reality is complete; Jnaana Gamya or Jnaana is the Goal; Jnaana-Jneya Swarupini or Lalita Devi is the Knowledge as also the Jneya or the one to Know; Yoni Mudra one of the Mudras; Tri Khandeshi or another Mudra indicating the Unity of Tri Khandas; Triguna; Ambaa; Tri Konagaa; Anagha or free from Sins; Adbhuta Chaaritra; Vaanchitarta prayayani or Fulfiller of desires; Abyaasaatisaya Jnaataa or Devi could be realised by constant practice of meditation and puja; Shadadhwatita Rupini or Six methods of Realisation of Lalita Devi include three related to Shakti called Mantraawaas viz. Varnas, Padaas or words and Mantras as also three Tatwaardhaas of Shiva including Kalaas, Tatwaas and Bhuvanaas; Avyaaja Karunaa Murti referring to Maternal Affection; Ajnaana dhwaanta deepikaa or the Great Illumination that destroys darkness / ignorance; Aabaala Gopaala Viditaa or known to Children and even Cowherds; Sarnaanullangha Shasana or none could ever disobey this Shasana or Ruling; This command is by Shri Chakra Raja Nilaya, Shrimat Tripura Sundari, Shri Shiva, Shiva Shaktaika Swarupini and Shri Lalitambika!!)

Lalita Sahasra Naama Phala Shruti

Iteyna Naama Sahasramcha kathitam tey Ghatodbhavah, Rahasyaanaam rahasyamcha Lalitaa preeti daayakam/ Anena sadrusham Stotram na Bhutam na Bhavishyati, Sarva roga prashanam Sarva sampadprabandhakam/Sarvaapamrityu shamanakaala Mrityu nivaarinam, Sarvajjwaraarti shamanam Deerghayushya pradaayakam/ Putrapradamaputraanaam Purushaarthapradaayakam, Idam Viseshaacchridevyaah Stotram Preetividhaayakam/ Japennityam Prayatnena Lalitopaasti tatparah, Praatah Snaatwaa Vidhaanena Sandhyaa Karma samaapyacha/ Puja griham tato gatwaa Chakra Raajam samarchyayet, Japey sahasram vaa Trishatam shatameyvacha/

(Agastya Muni! Recitation of this highly Sacred and Secret Lalita Sahasra-naama Stotra is unparalleled either in the Past or in Future. This Stotra prevents diseases, untimely and nagging deaths, extends life, bestows progeny and fulfills the Purushardhaas of Dharma-Artha-Kaama-Moksha.Hayagrivadeva strongly advised that one should make a sincere effort to recite the Stotra after purifying the body and mind, enter the Puja Griha, perform the Sandhyaa Vandana and Gayatri Japa, worship the Shri Chakra formally and then recite the Devi Lalita Sahasra Naamaavali.

The Punya that is accrued by bathing in Sacred Rivers like Ganga innumerable times or the Fruit secured by performing Prathishta of countless Shiva Lingas in Varanasi or the

Phala secured by giving away Daanaas during Surya Grahana or Solar Eclipse at Kurukshetra would indeed exceed the Recitation of the Sahasra Naama. Digging wells and water bodies in deserts, performing Ashwamedha Yagnas on the banks of Ganga, organising 'Anna Daanaas'to several Brahmanas, would all far exceed the Punya gained by the Recitation. Reciting even one Sranza of the Stotra would suffice to demolish serious sins, especially neglecting daily duties and continuously and conciously resorting to confirmed deeds of vice. It is like going to Himalayas to get rid of biting cold would be as infructuous as demolishig sins by means other than of reciting the Sahasra Naama!

The Phala Shruti futher stated that the Recitation of the Stotras would be specially fruiful on Sacred days of Sankraanti, Vishu, birthdays of Self and near-dears, Navamis, Chaturdashis, Purnimas and on all Fridays. On Purnami evenings one could vision Devi Lalita in the Chandra Bimba and recitation at that time would provide far-reaching fruits of worship of which Devi Sahasranama is a significant input.

Sarva vyaadhi nivruttvartham Sprushtwaa Bhasma Japedidam Tadbhasma dhaaranaadeva nashyanti Vyaadhayah Kshanaat!

(To overcome all kinds of ailments, one should apply bhasma or ash on the body of the patient concerned by reciting the Stotra and indeed the latter would recover as soon as the Recitation is over. Persons affected by 'Graha Peedaas' or obstacles posed by Nava Grahas are bathed in the waters collected by vessels would soon be freed from the Planetary Aberrations. Even poison in the body would melt away by consuming water infused with the Mantras. A 'kanya' of one's desire for a man, or a childless woman intensely craving for a child, a bhakta desirous of overcoming 'dushta prayogaas' of Low Class and Abhicharika Shaktis, a devoted person who is a victim of theives and robbers or any such devotees of need, or redressal or justice are all well advised to most earnestly worship Lalita Devi who would fulfil all human aspirations with certainty.)

Shri Lalita Trishati Naama Stotra

Sakumkuma vilepanaa malikachumbi Kasturikaam,
Samanda hasitekshanaam Sashara Chaapa pashaamkushaam/
Asesha jana Mohinimaruna maalya bhushaambaraam,
Japaakusuma bhaasuraam Japavidhou smaredambikaam/

Nyasah: Asya Sri Lalita Trishathi Stotra Maha Mantrasya, Bhagavan Hayagreeva Rishih; Anushtup Chandah; Sri Lalita Maha Tripura Sundhari Devata, Ayim Bija- Klim Shaktih- Sou keelakam-Mama Chaturvidha Purushartha Siddhyardhey Japey Viniyogah Lamityaadabhiramganyaasa Karanyaasaah Kaaryaah Dhyaanam:

Ati Madhura Chaapa Hastaamaparimitaa moda baana Sowbhagyaam,
Arunaamatishaya Karunaamabhinava Kula Sundarim Vandey/

(My salutations to you Devi! You carry a Sacred Bow with Sugar Cane with countless arrows that bestow prosperity; indeed you are the embodiment of kindness and happiness with youthful beauty)

Kakaara Roopa Kalyani Kalyana Guna Shalini
Kalyana Shaila Nilaya Kamaniya Kalavathi
Kamalakshi Kalmashagni Karunamritha Sagara
Kadambha Kananavaasa Kadamba Kusuma Priya
Kandarpa Vidya Kandarpa Janakaapaanga Veekshanaa
Karpoora veetee Sourabhya Kallolitha Kakuptataa
Kali Dosha Haraa Kanja Lochanaa Kamra Vigrahaa
Karmadi Saakshini Karayatree Kamra Phala Pradha/

(Devi! You are the representation of the Alphabet '**Ka**' that stands for **Radiance** which incidentally is the First Letter of the Pancha Dashi Maha Mantra viz. *Ka Ye Ee La Hreem, Ha Sa Ka Ha La Hreem, Sakala Hreem*; You are Kalyani or the Essence of Auspiciousness; with all characteristics of Goodness; mounted on the peak of virtue; you are the tasteful refinement and an abode of aesthetics; with alluring lotus-eyes; a proven destroyer of filthy sins; Karunaamrita Saagaraa or a nectar-like ocean of compassion; freely moving about celestial gardens of Kadamba trees as you would love to be adorned with the fragrant Kadamba flowers like clean thoughts and deeds; You are the adorable Personification of Love and its total knowledge; as the Mother of Love, materialised Manmadha by your mere sight; Devi! You enjoy the juice of betel leaves with the taste of scented material and spread the whole Universe with joy; you destroy the evil effects of Kali Yuga; you protect the worlds with your lotus-eyed looks; you are possessed of a demeanor that binds every mind; you are the sole witness of every thought and deed prompting every one to perform actions and also decide on the outcome of all such actions.)

Ekaara Roopachaikaaksharainyekaakshraakrithih
Ethathaditya Nirdesyaa chaikaananda Chidaakrithih
Evamithyaagama bodhya chaika Bhakthi madarchidaa
Ekagra Chitta nirdhyathachaishanaa rahitadruta
Ela Sugandhi Chikura chainahkuta Vinasini
Eka Bhogaachaika Rasachaikaikaishwarya Pradayini
Ekaatha Pathra Samrajyapradha chaikaanta Poojitha
Edhamaana Prabhaachaijadanejajjagadeeswari
Eka Veeraadi Samsevyaachaika Prabhaava Shalini

(Devi! You are of the alphabet Form '**Ea'** standing for Para Brahma or the **Absolute Truth** and that is the Second Letter of the 'Pancha Dashaakshari'; this is also the Unique and Sacred Letter OM; indeed you are the image of each and every Letter and can not be decided as this or that Letter since you are the Epitome of Knowledge and Enlightenment; You are beyond the description that Scriptures could impart and could be possibly be realised only by single-minded devotion; you could be meditated with focussed determination and pure thought by total surrender and detachment ; Devi! Your hairs are of sweet flavours; you are the personification of pleasures and love rescinding all traces of sins and vices; you can bestow the greatest gift of 'Ekaishwarya'; you can even grant the wish of becoming an Emperor of the Universe effortlessly; you can be overcome by worship in concentrated solitude; Jagadeshwari! You are the Outstanding Sourcer of Splendour and Energy worshipped by the most Valiant and the Resolute as you are the Eka Prabhaava Shalinya or the Unique Symbol of Magnificence!)

Eekaara Roopini Eesithri chepsitaarthaa pradayini
Eedrigithya Vinirdishya cheshvaratya Vidhayini
Eeshaanaadi Brahmamayi cheshatwaadyashta Siddhidha
Eekshithri Eekshana Srushtyanda Kotireeshwara Vallabha
Eeditha cheshwaraardhaanga Shareereshaadhi Devatha
Eeshwara Prerana Kari chesha Thandava Saakshini
Eeshwarothsanga Nilaya chetibaadhaa Vinasini
Eeha Virahitha chesha Shakthireeshat Smithaanana/

(You are the Third Letter **Ee** of the Alphabet symbolising **Supreme Energy** that mobilises the Universe; the motivation and drive of actions; the benevolent provider of the 'Eepsitarthaas'or desires irrespective of limitations or restrictions; in fact you make the devotees feel that they are of 'Ishvaratwa' by themselves! Devi! You are the Union of Pancha Devas viz. Brahma-Vishnu-Rudra-Ishwara-Sadaa Shiva; You are the Benefactor of Ashta Siddhis viz. Anima, Mahima, Garima, Laghima, Prapti, Prakamya, Ishatwa and Vashitya; You are Eekshtri or the Cause and Observer; by your mere looks are created crores of Beings; the Sacred Scriptures are not tired of your grandeur; Eshwara Vallabha! Eswaraartha Sharirini! Eshwaraadhi Devata! Eshwara Prerana kari! Eshwara Tandava Saakshini or the Distinctive Spectator of Shiva's Cosmic Dance; the Excusive Seater on Shiva's lap; Devi! You are the Singular Power that could terminate all kinds of catastrophes; you are desireless as no aspiration is beyond you; the Supreme Shakti within Eshwara; and of the Supreme Countenance of magnetic smiles!

Lakaara Roopa Lalitha Lakshmi Vani Nishevitha
Laakhini Lalana Roopa Lasadh Dharadima Paatala
Lalanthika Lasadhphaalaa Lalata Nayanaarchita
Lakshanojjwala Divyangi Laksha Kodyanda Nayika
Lakshyartha Lakshanaagamya Labdhakama Lathathanuh
Lalaamarajadalika Lamba Muktha Lathanchitha
Lambodara Prasurlabhyaa Lajjaadhyaa Laya Varjitha

(Lalita Devi! You are of the Form of the Letter **La** connoting upsurge of **Mental Calibre** or sagacity being the fourth Letter of the Pancha Dashaakshari Mantra; Lalita or the Emblem of Softness and Simplicity of a Mother to a Child; served by Lakshmi the Symbol of Prosperity and Vani the Insignia of Learning; You are Laakhini or of easy access; Laalana Rupa or of the feminine quality of nurturing; of the delicious tenderness of an opened pomegranate and of a lustrous forehead embellished with a red dot of Tilaka; Devi! You are venerated by Parameshwara who has a third eye on his Lalaata; you are splendid with excellence as the Utmost Sovereign of Lakhs and Crores of Universes; the Lakshyaartha or the Inner Connotation and Lakshyagamya or the Ultimate Destination to reach; Labhda Kaama or the Fulfillment of Desires; Lataatanu or of a supple physique over which creepers tend to crawl; Devi! You are adorned with red Tilaka on the forehead and with long chains of pearls; indeed you are attainable with pure commitment though! Ganeshwara Mataa! You shy away from the unworthy; and as the Everlasting One you are immune from Pralayas or the Great Annihilations).

Hreemkaara Roopa Hreemkaara Nilaya Hreem Pada Priya
Hreemkaara Beejaa Hreemkaara Mantra Hreemkaara Lakshana
Hreemkara Japa Supreetha Hreemathih Hreemvibhushana
Hreem Shila Hreem Padaaraadhya Hreem Garbha Hreem Padaabhidha
Hreemkara Vaachya Hreemkara Poojya Hreemkara Peethigaa
Hreemkara Vedya Hreemkara Chinthya Hreem Hreem Shareerini

(Devi! You are the **Hreemkaara** Shakti symbolising **Power and Authority** being the Fifth Letter of the Alphabets and the Heem Mantra of Pancha Dashaakshari; You reside in the Hreem Shabda as you are highly fascinated with it; you are the latent implication of the Mantra which is typically of your own; you readily get invoked by the 'brand' and be responsive to its recitation; indeed your are Hreemati or heart-mind-Soul; Hreem Vibhushana ot its Ornament; Hreem Sheela or possessive of the features of Brahma-Vishnu-Maheshwara; You are easily accessible by the worship of the word Hreem; You are the Vachya or the Meaning; the Pujya or the worshippable; the Peethika or the basis; the Vedya or the realisable; the Chintya or the conduit of meditation; Hreem or the Provider of Fulfillment; Hreem Sharirini or of Hreem as your Physique; Devi! You indeed are the bywod of Hreem!

Hakara Roopa Haladhrith Poojitha Harinekshana
Harapriya Haraaraadhya Hari Brahmendravanditha
Haya Rudhaa Sevithanghrir Hayamedha Samarchita

Haryaksha Vahanaa Hamsa Vahanaa Hatha Danava
Hathyadi Papa Samani Haridashwaadi Sewitha
Hasthi Kumbhothunga Kucha Hasthi Kritthi Priyaangana
Haridra Kumkumaa Digdhaa Haryaswadya Amaraaarchidha
Harikesha Sakhi Hadhi Vidya Halaa Madaalasa

(Devi! You are of **Ha** kaara Rupa or of the sixth Letter of Alphabet signifying **Courage and Intrepidity** for the demolition of Shatru Sena or of the Armies of Antagonists; recitation of the Hakaara of Panchadasakshari Mantra is stated to overcome enemies from within and without; You are worshipped by Balarama who had the reputation of carrying a Plough to assert his prowess in battles; Harinekshana or of the attractiveness of deer's looks; Harapriya or the darling of Maha Deva; you are worshipped by Shiva and saluted reverentially by Vishnu-Brahma-and Indras ; the entire cavalry mounted on horses perform sincere pujas to secure victories; the Performers of Ashmamedha Yagnas seek your benevolence to obtain their desires; Durga Devi who mounts on Lions too beseeches your grace; Saraswati who rides a Swan implores your assistance; Devas who kill Danavas beg of your kindness; Being merciful you mitigate the severity of even sins like murders; Indra who rides green horses is ever reverential to you; those feminine Shaktis whose breasts are as elevated as elephant heads crave your indulgence and venerate you; You are the beloved of Lord Shiva who likes to be clad with Gaja Charma or Elephant Skin as he granted the dying wish of Gajasura whom he sent to Kailasha; Lalita! Your brilliant body is smeared with haridra-kumkuma powder pastes (turmeric and saffron); Indra and Amaras are never tired of worship as you are their constant Saviour; Hariksha Sakhi or the Companion of Shiva with green tresses; Devi! You are the Symbol of Haadi Vidya viz. Ha-Sa-Ka-La-Hrim--Ha-Sa-Ka-Ha-La-Hrim--Sa-Ka-La-Hrim; You are intoxicated with the grape juice of the Ocean of wine!)

Sakaara Roopa Sarvagjna Sarveshi Sarva Mangala
Sarva Karthri Sarva Dharthri Sarva Hanthri Sanathani
Sarvaanavadya Sarvanga Sundari Sarva Saakshini
Sarvaatmika Sarva Sowkhya Daatri Sarva Vimohini
Sarvaadhara Sarvagatha Sarvaavaguna Varjitha
Sarvaaruna Sarva Maatha Sarva Bhushana Bhushitha/

(The Sixth Letter of Alphabet '**Sa'** as also the Sixth Letter of Panchadashaakshari embodies **Affluence and Contentment**; Devi! You are the Omniscient; Omni-Potent; the Form of Auspiciousness; Sarva Kartri or the Performer of all the Deeds; Sarva Dhatri or the One who is the fulcrum of all the Beings and again Sarva Hantri or the Destroyer of Every Thing; the Sanaatani or the Ageless, Originless and the Everlasting; the Spotless; the Sarvaanga Sundari; the Singular Witness of the Happenings; the all Pervasive Super-Soul; the Provider of Happiness to one and all; the Spell-Binder; the Foundation of Every Entity; the Omni-Present; Devoid of all Shortcomings; the ever fresh beginning like the emerging Sun's crimson on the horizon; the Mother of all and every thing; and the finality of Ornamentation as you are the Supreme Embellishment yourself!)

Kakaararthaa Kaala Hanthri Kameshi Kamithartha Daa

Kama Sanjivani Kalya Kathina Sthana Mandala
Kara Bhoruh Kalaa Nadha Mukhi Kacha Jitambudaa
Kataakshasyandi Karuna Kapaali Pranan Nayika
Karunya Vigrahaa Kanthaa Kanthi Dhootha Japavalih
Kalalaapaa Kambhu Kanthi Kara Nirjitha Pallavaa
Kalpavalli Sama Bhuja Kasthuree Thilakojjwalaa/

(The Eighth Letter of Alphabet '**Ka**' stands for **Illumination and Perception** being the eighth Shabda of the Pancha Dashaakshari Mantra of Lalita Devi; You are Kaala Hantri or the Terminator of the Terminator or the Concluder of the Time-Cycle at the time of the Great Annihilation; Kameshi! You govern hopes and aspirations; you also fulfil the wishes; indeed you revived Kaama the Deity of Love from his end from a heap of ash burnt from Shiva's Third Eye; you are the Originator, Adroiter and Bestower of all the Fine Arts; the Possessor of firm and hard breasts and of robust thighs like those of an elephant trunk; of a charming countenance like the full moon; with hair like dark and thick clouds; of compassionate looks ready to ignore the blemishes of Beings; Devi! You are the consort of Kapaali; the Embodiment of Benevolence; Kantaa or the Flagship of Femininity; far more shimmering than the best of flowers; with punctuated style of conversation; with a conch-like neck and hands of gentleness like soft flower-buds; your arms are charming and thin like Kalpa Valli creepers; Lalita! Your forehead is embellished with Kasturi Tilaka or the thin spot of musk.)

Hakaaraarthaa Hamsa Gatirhaatakaabharanojjwalaa
Haarahaari kuchaabhoga Haakini Halya Varjitha
Harithpathi Samaaraadhyaa Hathaathkaara Hathaasura
Harsha Pradaa Havirbhoktri Haarda Santhama Saapahaa
Halleehaalasya Santhushta Hamsa Mantrartha Rupini
Hanopaadaana Nirmuktha Harshini Hari Sodari
Haahaa Hoohoo Mukha Sthutya Hani Vriddhi Vivarjitha
Hayyangavina Hridaya Harikopaarunamshukaa/

(The Letter '**Hakaara**' signifies **Wealth and Gallantry** being the ninth Letter of Pancha Dashaakshari; Devi! You are a Hamsa Gamana or of a Swan's Pace; adorned with golden ornaments; your jewellery on the chest does indeed allure Shiva; you are Hakini or the One who snaps servitudes to usher freedom literally as also of the chains of Samsara; you refrain from the evil thoughts and deeds; you are adored by the Ashta Dikpalakas viz. Indra, Agni, Yama, Nirruti, Vaayu, Varuna, Kubera and Ishaana; you killed Asuras instantly and suddenly by your bravery; acclaimed as the Source of Bliss; you relish the dance of maidens ; you have unparalleled expertise in Hamsa Mantra and the regulation of Pranayaama; you are devoid of desires but distributes happiness and contentment; the sister of Hari; Gandharvas praise you on your face as Haahaa Hoohu; you are far above the features of growth, decay or death; on witnessing the tribulations of various Beings, your heart melts like butter but on getting angry your visage turns red.

Lakaararthaa Latha Poojya Laya Sthithudbhaveswari
Lasya Darshana Santhushta Labhaalaabha Vivarjitha

Langhyetharaagjnaa Lavanya Shalini Laghu Siddhida
LaakshaarasaSavarnaabha Lakshmanagraja Poojitha
Labhyetara Labdha Bhakthi Sulabha Langalaayudhaa
Lagna Chaamara Hastha Shri Sharada Parivijitha
Lajjaapada Samaraadhya Lampata Lakuleshwari
Labdha Maanaa Labdha Rasaa Labdha Sampath Samunnatih/

(Devi! The Tenth Letter '**La**'of the Alphabet is also the Tenth of the Pancha Dasaakshari is indicative of '**Karma**' or the result of the deeds of one's past. You are esteemed and worshipped by the womanhood of chastity; the Supreme of the Universe in all the stages of Birth, Growth and Destruction alike; witnessing the joyous dance of women gives you immense pleasure; You are far above the considerations of profits and losses; Mother, your instructions are always carried out and never questioned and indeed none whosoever dared to ask you questions! You are matchless in elegance and poise; you give away Siddhis with least devotion and reverence; you shower kindness with minimal efforts like melting gold is sealed in wax; Lord Shri Rama the incarnation of Vishnu performed regular pujaas to you to bestow the capacity to uproot Adharma; you save persons regardless of their deeds and fruits; you are very easily won over with selfless devotion; some times you carry plough as a weapon like Adi Sesha to punish the vicious; Lakshmi and Sharada serve you with 'Chaamara' as a hand fan; you make exceptions to Principles of your own making some times to save situations; Devi! Several Groups of persons from varied backgrounds are unanimous in their unity in devotion to you albeit in the methodologies of their worship; you are venerated by one and all as you are the Finality of Happiness and Prosperity.)

Hrinkaarini Hrinkaraadi Hrim Madhya Hrim Shikhamanih
Hrimkaara Kundaagni Shikha Hrimkaara Shashi Chandrika
Hrimkaara Bhaskara Ruchir hrimkaraamboda Chanchalaa
Hrimkara Kandam Kuritaa Hrimkaaraika Paraayanaa
Hrimkara Deerghika Hamsi Hrimkarodyana Kekini
Hrimkaraaranya Harini Hrimkaaraavaala Vallari
Hrimkara Panjara Suki Hrimkarangana Deepika
Hrimkara Kandaraa Simhi Hrimkaraambhuja Bhringika
Hrimkara Sumano Maadhvi Hrimkaara Tharu Manjari

(Devi! You are the Emblem of the Eleventh Letter of the Pancha Dashaakshari Mantra **Hreemkara** denoting **All-Pervasiveness** of the Supreme Shakti; Hrimkaaraadi signifies Hrim and Om Mantraas; Hrim Madhya means the Cause of Universal Existence and yourself; Hrim Shikhamani or you wear Hrim on your head; you are the Agni Kunda and Agni Shikha named Hrimkaara; You are the life-providing rays of Mooshine which too is called Hrim; you are the heat and dazzle generated by Surya Deva which is named Hrim; it is the lightning of black clouds and yourself which is called Hrim; it is yourself and the germination of tuber from a seed which is Hrim; you are the Reciter of Hrim as you trust and depend on it; it is the Hamsa / Swan moving freely in a Sarovara is called Hrim; the Peacock dancing with gay abandon in a garden is called Hrim; the deer enjoying its playful jumps in a forest is known as Hrim; you as the climber from a flower bed is Hrim;

the green parrot in a cage is Hrim; the deepika or the light kept in a court yard is Hrim; a lion resting in a mountain cave is Hrim; Devi! Even an insect which is yourself hovering around a lotus in water is Hrim; the honey in a flower which too is of your own Form is Hrim; a cluster of flowers that appears on a tree is also called Hrim!

Sakaraakhya Samarasaa Sakalaagama Samstutaa
Sarva Vedantha Tatparya Bhoomi Sad Asada Asraya
Sakhala Satchidananda Saadhya Sadgathi Dayini
Sanakadi Muni Dhyeya Sada Shiva Kutumbini
Sakaladhishtaana Roopa Sathya Roopa Samaa Krithih
Sarva Prapancha Nirmathri Samanadhika Varjitha
Sarvothunga Sangahina Saguna Sakaleshtadaa/

(Devi! You are the Twelfth Form of the Alphabet '**Sa**'which is also the twelfth Letter of the Pancha Dasaakshari Mantra indicating **Gunaateeta Shakti** or the Power of Featurelessness. You are the underlying energy that is all-pervasive all over in the Universe; commended by all the Scriptures in a single tone; you are the Singular Abode where the Essence of Vedantas is manifested; that indeed is the Place where Thuth and Illusion are clearly distinguished; you are the Finality where you are in your Full Form of Sacchidanada or the Union of Truth-Awakening-Bliss; yet, you are not in imagination but possible of Realisation; you bestow the blessing of Sadgati or the Path for Realisation; Maha Munis like Sanaka had meditated and achived you; as the counterpart of Maha Deva you belong to the Totality; the Merger Point of all kinds of Faiths and Institutions of worships; You are the Substance of Truth and Impartial in the true sense; you have materialised the Prapancha; you are the matchless; you are the Supreme; you have no features; you have no attachments; and indeed you are the Greatest Provider of what one wishes and deserves!)

Kakaarini Kavya Lola Kameshwara Manohara
Kameswara Prananaadi Kamesotsanga Vasini
Kameshawara Alingatangi Kameshwara Sukha Pradha
Kameshwara Pranayini Kameshwara Vilasini
Kameshwara Tapasiddhi Kameshwara Manah Priya
Kameshwara Prananadhaa Kameshwara Vimohini
Kameshwara Brahma Vidya Kameshwara Griheswari
Kameshwaraahladhakari Kameshwara Maheswari
Kameshwari Kama Koti Nilaya Kaankshithartadaa/

(Kakaarini or the Thirteenth Letter of Alphabet '**Ka'** denoting **Fullfillment** and also the Thirteenth Letter of the Pancha Dasaakshari Mantra; Devi! You derive immense pleasure as you are acclaimed in 'Kavyaas' or Spiritual Texts; you are the enticer of Maha Deva's thoughts; the true reflector of Kameshwara's thoughts and dispositions; you are always present in his blissful company; in fact you are in the physical union of Kameshwara; providing happiness to Kameshwara as his heart's throb and pulse-watcher; indeed you are the fruit of Kameshwara's 'Tapasshakti'; you are his dearest; Life's Master; and Mesmeriser; you are the Brahma Vidya that enables you to reach the destination of

Kameswara; you reside in the Abode of Kameshwara which is truly the Universe in totality! You gladden Kameshwara as Maheshwari of Kameshwara; as Kameshwari, you are the alternative Form of Kameshwara; you are Kamakoti Nilaya fulfilling all kinds of ‘Kaamaas’or desires.)

Lakarini Labdha Roopa Labhdhadhir Labhdha Vanchitha
Labhdha Paapa Manodoora Labhdha Ahankara Durgama
Labhdha Shakthi Labhdha Deha Labdha Iswarya Samunnathi
Labhdha Vriddhi Labhdha Leela Labhdha Youvana Shalini
Labhdaatishyaya Sarvaangaa Soundarya Labhdha Vibhrama
Labhdha Ragaa Labhdha Gati Labhdha Nanaagama Sthithih
Labhdha Bhoga Labhdha Sukhaa Labhdha Harshaabhi Pujita/

(Lakaarini Devi! You are the Alphabet Letter ‘**La**’, the Fourteenth word of the Pancha Dasaakshari Mantra signifying ‘**Prapti’** or the Deservedness or Merit; you are the Swarupa of Fulfillment; achievable by Jnaana; the Provider of desires; distanced from Sinners; impossible of achievement by egomaniacs; the giver of powers to those whom you will; and the bestower of Affluence whom you select; Devi! You are infinite and there is nothing more that you could accomplish; you are spirited and bouncy at your own volition; you are youthful forever; you are the Epitome of Beauty as you prefer; you get the Universe surprised as per your discretion; you have fulfilled all that you decided; you have secured an illustrious husband as per your option; you direct the Scriptures at your command; you enjoy for the sake of yourself and experience the highest mark of fulfillment)

Hrimkara Moorthirhrimkaara Soudha Shringa Kaphotika
Hrimkara Dughabdhi Sudha Hrimkara Kamalendira
Hrimkara Mani Deeparchi Hrimkara Tharusharika
Hrimkara Petikaa Manirhrimkaradarsha Bimbikha
Hrinkara Koshaasilatha Hrimkara Sthana Narthaki
Hrimkara Shuktikaa Mukthaamanirhrimkara Bodhitha
Hrimkaramaya Souvarna Stambha Vidruma Puthrika
Hrimkara Vedhoupanishad Hrimkaraadhwara Dakshina
Hrimkara Nandaanarama Nava Kalpaka Vallari
Hrimkara Himavath Ganga Hrimkaraarnava Kousthubha
Hrimkara Mantra Sarwaswaa Hrimkarapara Sowkhyada/

(Hrimkaara Murti! You are the characterisation of **Hrim** the final and fifteenth Letter of Devi Panchadashaakshari Mantra indicative of **Paripurnata** or Fullness; You are comparable to a Dove representing Peace and Tranquility atop the Palace called Hrim; the ‘Amrit’churned from the Ocean of Milk named as Hrim; the Lakshmi Swarupa seated comfortably on the surface of a Lotus flower as designated by the Mantra of Hrim; the lustrous ‘Mani Deepa’ despelling darkness around is called Hrim; the singing bird sitting pretty on a lofty tree is called Hrim; the charming ‘Mani’ kept secure in a box is called Hrim; the reflection of an Image in a mirror is called Hrim; the sharp sword encased in a sheath is called Hrim; a vibrant dansuese in action on a broad stage to a mellifluous

musical note is called Hrim; a pearl in an oyster shell is called Hrim; Devi! The process of Instruction to devotees about the meaning of the Scriptures is called Hrim; the precious Murti decorated on golden pillars is Hrim; the Upanishads arranged on top of Vedas is called Hrim; the Dakshina tipped to a Dwarapalaka is also known as Hrim; the ever climbing creeper from a plant bed in a garden is called Hrim; the River of Ganges on the Himalayan Mountain Range is designated as Hrim; the invaluable Koustubha thrown up from by the waves from the depths of an Ocean is called Hrim; the Totality of Mantras materialised in the Universe is summarised as Hrim; and the maximum Fund of Happiness collected from all over in the Universe too is called Hrim!)

Shri Lalitaa Trishati Stotra Phala Shruti

Chanting Lalita Trishati even once sets the mind-set straight and clean.The more one chants or even hears, the more one takes steps forward. Bhagavan Hayagriva assured Agasthya Muni that by chanting Lalita Trishati even once would help to attain peace of mind. Its practice without desires transforms the heart, mind and Soul. Fulfillment follows as a consequence, for the Decider is Lalita Herself. As one sows, so one reaps!

[Essence of Brahmanda Purana]

[**Pancha Dashi MahaMantra]**

KA-EA-EE-LA-HREEM, HA SA KA HA LA HREEM, SA-KA-LA-HREEM]